

The Living Church

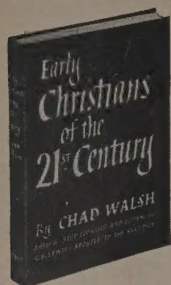
A weekly record of the news, the work, and the thought of the Episcopal Church



HOLY WEDLOCK

Bishop Bloy of Los Angeles officiates at the marriage of the Rev. George B. Davidson to Miss Lucienne Bilicke in St. John's Church, Los Angeles, January 18th [L. C., February 5th].

Lent Book
Number



A new book by the author of the popular STOP LOOKING AND LISTEN

EARLY CHRISTIANS OF THE 21st CENTURY

By CHAD WALSH. In this book Chad Walsh first analyzes the state in which modern civilization finds itself, examining every facet of life today. He then considers what the future will hold, stressing particularly the role Christianity will play. The result is a

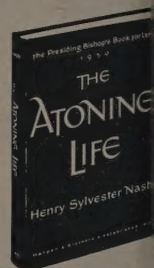
vigorous picture of the present and future and of emergence of a revitalized Christianity which will possess a force equal to that of first century Christianity. To be published February 15. \$2.00

The Presiding Bishop's Book for Lent 1950

THE ATONING LIFE

By HENRY SYLVESTER NASH. This aid to thought and devotion is a little classic of its kind. It combines intelligent awareness of the problems of modern life with deep insights into the nature of man and God and their correspondence. Always the emphasis is upon the vicarious atonement of Christ. "Through all these years I have read and reread *The Atoning Life*

—always finding in these pages inspiration and needed help. So I have chosen it as the Presiding Bishop's Book in the hope that our Church people of this generation may have the same experience. . . . In my opinion that work of Dr. Nash is as modern as this minute."—HENRY KNOX SHERRILL. \$1.00



INTRODUCTION TO THE DEVOUT LIFE

By Francis de Sales, translated and edited by John K. Ryan. "Its spiritual penetration into the universal human condition, its counsel on prayer, its guidance for an active life lived in the thick of the world's problems and needs, raise it above the boundaries that divide religious confessions and make it a book of value to all."—DOUGLAS V. STEERE. \$3.00

THE MAN BORN TO BE KING

The Life of Christ in Twelve Dramatic Episodes

By DOROTHY L. SAYERS. "Anyone who reads these 12 plays thoughtfully cannot escape a basic knowledge of Christian theology and ethics. If you read the Gospels after the plays, many verses or whole chapters will suddenly glow with a hitherto unsuspected significance."—*The Living Church*. \$3.75

At your bookseller

THE MAN FROM NAZARETH

As His Contemporaries Saw Him

By HARRY EMERSON FOSDICK. "A book every lover of the Christ should read."—*Des Moines Sunday Register*. "It may well be his crowning masterpiece."—*Cincinnati Enquirer*. "His book is brilliant."—*Chicago Daily News*. \$1.00

JESUS THEN AND NOW

By WILLARD L. SPERRY. "This is both a very beautiful and a very dynamic interpretation of the figure of Jesus who belongs to the centuries. Christians cannot afford to miss reading it."—THOMAS S. KEPLER. \$1.00

• HARPER & BROTHERS,

New York 16, N. Y.

The Tree of Life

By David K. Montgomery
Dean, St. Paul's Cathedral, Springfield, Ill. . .

"Among the fairest things that grow
Upon the Tree we find
The seven holy Sacraments
God's gift to all mankind"
Gabriel Gillett

The title of this book was suggested by the above poem from a collection called *A Garden of Song*. The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

His book is an interpretation of the Seven Sacraments in the light of the Seven Words from the Cross. It shows clearly why the sacramental system must be the basis of the Church's life, and what it must mean in our own lives.

For the Lenten season and for the whole of the Christian year, THE TREE OF LIFE has something important to say to every layman, and, in particular, the adult approaching Confirmation.

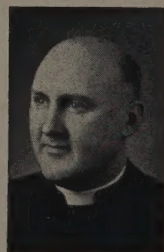
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- I The Tree of Life—
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- IV Holy Matrimony—
The Sacrament of Mystical Union
- V Penance and Absolution—
The Sacrament of Reconciliation
- VI The Holy Communion—
The Sacrament of Love and Life
- VII Holy Orders—
The Sacrament of Growth

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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IVING CHURCH news is gathered by a staff of 100 correspondents, one in every diocese and missionary district of the Episcopal Church and all over foreign lands. THE LIVING CHURCH is a member of Religious News Service and Ecumenical News Service and is served by leading national news agencies.

Member of the Associated Church Press.

Departments

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ANGES 31 FOREIGN 7
ATHS 30 GENERAL 5
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TORIAL 15

Things to Come

1950 FEBRUARY 1950													
SUN	MON	TUE	WED	THUR	FRI	SAT							
5	6	7	8	9	10	11	1	2	3	4			
12	13	14	15	16	17	18	19	20	21	22	23	24	25
26	27	28											

February

Sexagesima Sunday.
Convention of Honolulu at Honolulu (also 18th).
International Council of Religious Education at Columbus, O.
Convention of Arizona at Flagstaff (to 15th).
Annual National Council meeting, Seabury House (through 16th).
National Study Conference on the Church and Economic Life (to 19th).
Quinquagesima Sunday.
Ash Wednesday.
St. Matthias.
World Day of Prayer.
First Sunday in Lent.
Convention of Puerto Rico at St. Just.

March

Ember Day.
Ember Day.
Ember Day.
Second Sunday in Lent.
Third Sunday in Lent.
Consecration of Bishop-elect Krischke in Bage, Brazil.
Convention of North Texas at Midland. (also 13th).
Fourth Sunday in Lent.
The Annunciation.
Fifth Sunday in Lent (Passion Sunday)

*Date not yet set.

NEXT WEEK

Church's Program in Haiti.

THE LIVING CHURCH is published every week, except Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered second-class matter February 6, 1900, under the act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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February 12, 1950

THIS WEEK

BRAZIL will have its third bishop with the consecration of the Rev. Egmont M. Krischke in Bage, March 12th. He will be Bishop of Southwestern Brazil. In taking order for the consecration, the Presiding Bishop appointed Bishop Melcher as consecrator and Bishops Bentley and Pithan as co-consecrators and presenters.

WE ALSO know when the Very Rev. Edward R. Welles will be consecrated as Bishop of West Missouri, but we aren't telling. Any of his hundreds of friends who would like to go (depending, of course, whether it is in Buffalo or Kansas City or some third place) will simply have to cool their heels until (1) the official order is issued or (2) some indiscreet soul tells us non-confidentially what we already know in confidence.

Order for a consecration cannot be taken until the necessary consents are received from the bishops and standing committees. However, as everybody knows, the planning of such a great event cannot wait, and complete arrangements are made on a tentative basis. Just why these tentative arrangements are regarded by Church headquarters as a secret is a mystery. It is as if the invitations to a wedding could not be sent out until the license had been secured!

DON'T believe anything you hear, and only half of what you read. With this preliminary caution we record the fact that a CBS radio news bulletin on February 1st reported that Bishop Hall of Hong Kong was appealing for the release of Bishop Huang of Kunming, who, he said, had been arrested by the Communists for political reasons. The National Council has no other information. Radio news often gets on the air before it is verified; but the situation of Bishop Huang and other Chinese Christian leaders is well worth an intercessory prayer, wherever they are.

BISHOP COLMORE, retired, of Puerto Rico, is improving slowly after a stroke he suffered recently at his home in Winter Park, Fla. He has regained the ability to speak, and confidence is expressed in his complete recovery.

IN HIS diocesan leaflet, the Bishop of Chichester records preliminary impressions of his recent visit to South India. They are strongly favorable. He says: "The Church of South India as a whole presents a picture of remarkable concord, faith, and stability. It is very much alive, and wisely and finely led." The Bishop urges his people to give funds for the support of former SPG work in South India which, he says, is in danger of being closed up for lack of support.

ALSO in the Chichester Diocesan Leaflet for January: "West Hoathly Church is temporarily without heating. When the temperature falls below fifty, the sermon will be reduced to three minutes."

THE ORTHODOX in India are engaged in a unity plan of their own. A schism of many year's standing appears to have been settled by an agreement among the 11 bishops of the Syrian Orthodox Church reached on January 12th at Chingavanam, Travancore. Ecumenical Press Service reports that the agreement was to recognize the Patriarch of Antioch as the supreme spiritual leader for the whole Syrian Orthodox Church; but to insist on complete autonomy for the Indian Church in its internal affairs, electing an administrative head of the autonomy-minded party. The next move seems to be up to the Patriarch of Antioch.

THIS IS the Lent Book Number. Following the line of reader interest, we have concentrated on review-articles, including a chapter from a forthcoming book, which we are thus giving "wider circulation."

That last phrase was put in quotation marks because our blood-pressure always goes up a notch when people suggest that we reprint an article or editorial which "deserves wider circulation." The fact is that an article in your favorite Church magazine ipso facto has a wider circulation than any but the most phenomenally successful reprint or book. No doubt it is true, however, that the further circulation, added to what has gone before, is wider circulation.

Which reminds us that "What is a Prayer Book Parish?" is coming close to magazine circulation figures. We have sent out 13,000 copies of this editorial reprint and orders are still coming in at a brisk pace.

MARCH 5th is the date of our special number devoted to the Church's Program. The issue is shaping up into a truly extraordinary one—and when we say that, we mean it, as the Prayer Book Number proved. Every parishioner should have a copy. This special number will be available at 10 cents per copy, if ordered in advance in quantities of 100 or more for parish distribution. At this low price, returned copies cannot be accepted for credit.

THE "One World in Christ" campaign has been going on for quite some time and has a tendency here and there to run out of steam. The Church's Program Number should help generate that extra "push" to put the campaign over the top.

Peter Day.

Hindsight, Foresight

TO THE EDITOR: I was surprised to find that you carried my name as one of the signers of the proposed brief in the "Melish Case," as carried in your issue of January 29th.

In reply to the circular on the subject, I wrote that I would like to sign, and felt others would too, provided there were omitted the clause to the effect that the vestry's *only* legal function is the business management of parochial affairs. I do not believe that or that the present canon means that. Having written that to Dr. Fletcher, I think my name should not have been used. No doubt it was added through a misunderstanding.

Having said that much, perhaps I may be permitted to add a little more. We all know that "hindsight is better than foresight." No doubt, in the light of what has happened, all who had an interest in the matter would have handled their parts more wisely than they did. It would seem that the first mistake was made when, as I understand, without consulting the rector, the vestry elected his son to be his assistant and "heir." They should not have done that; the father should not have accepted the *fait accompli*; the son should have declined. Nepotism is no more defensible in the Church than elsewhere. Again, had there been in effect the plan of rotating membership in the vestry, the whole affair probably would not have happened. Finally, it would seem, after the event, that the situation called more for the approach of a father than an ecclesiastical judge. But, no doubt, all hands agree to all of this when it is too late; and the chances are that, had I had any part in the matter, I should not have done any better.

(Rt. Rev.) WALTER MITCHELL.

Rancho Santa Fe, Calif.

The Church and the Seminaries

TO THE EDITOR: We have just been observing "Theological Education Sunday." This was started over a decade ago as an emergency measure, but like so many emergencies it has become a permanent fixture. The seminaries are vital to the Church, they have a splendid record of achievement over nearly a century and a half, and need to be given a central place in our thinking and planning in years to come.

Let us be frank about it, however. This is no way to do the job. The seminaries are struggling, they each have their own appeal for funds among their alumni and friends, they have their regular sources of income, which are never sufficient, and this special Sunday offering is just an extra, reaching almost the point of being a nuisance. Although it is helpful and perhaps indispensable, it is not enough. This is no way to treat our seminaries, and no way for the seminaries to treat the Church. The work is too important to be carried on in such a haphazard manner. Even putting the seminaries in the budgets of the parishes and dioceses would in no way meet the real needs. Incidentally, it is hard to understand why a fifth day should

be designated for concern for candid for the ministry when the Prayer Book already includes four seasons, Ember Days.

What can be done, therefore? Our seminaries is supported directly the Church through General Conventions, others supported by various dioceses, and the rest are more or less private institutions, seeking their own funds and endowments, which in these days are, at the least, insufficient. Has not the time come for the Church to consider taking over the seminaries officially as is done with General Seminary, and planning completely the whole function and support of seminaries in the life of the Church?

Such a suggestion will not be welcomed by those who look to one seminary another as a stronghold of partisanship, an aspect of seminary achievement is no longer considered creditable by the Church that is at last seeking its own unity within itself. But such a suggestion will be welcomed by those who are eager to see the seminaries meet in the best possible way the new conditions and problems presented today. Each seminary would of course keep its own identity and individuality, and the special emphasis that belongs to its heritage: missionary, academic, vocational, clinical, or whatever. The ever-present danger of "bureaucratic regimentation," and "politics" would be avoided through wise and statesmanlike administration.

Can we not, therefore, have done with this extra appeal which this year especially conflicts sharply with the preparation of the "One World in Christ" campaign? It is time for the Church to face the importance of her seminaries and to undertake full responsibility for their maintenance and support.

(Rev.) DE WOLF PERCIVAL

Charleston, S. C.

Succession of Bishops

TO THE EDITOR: Churchmen I reason to be thankful for the table THE LIVING CHURCH ANNUAL which call "The Succession of American Bishops," and to wish that the record may have been as faithfully preserved in earlier times. It would be valuable, for example, to know the consecrators of William Lowell, who was bishop of Bath and Wells in 1559. Those who are better versed in Church history will surely recall other instances where a more complete record of the episcopal succession is greatly to be desired.

Accordingly, in the interest of accuracy and for the historical record, permit me to point out that the Presiding Bishop (3) was not the chief consecrator of Archbishop Jerome Miller (493), who became fifth bishop of Easton, November 9, 1881. Since Bishop Sherrill was ill and unable to attend, Bishop Powell (428) was the chief consecrator. In addition to the consecrators listed in your table, Bishops Davenport (308), Gibson (490), and Armstrong (491), were present and, I believe, laid hands upon Dr. Miller.

(Rev.) J. RANDOLPH FIELD

Princess Anne, Md.

(A, B) Details from Over-the-Entrance* Window at All Saints Church, Atlanta, Ga.
The Rev. Matthew A. Warren, Rector

★

The complete window (made up of fourteen main sections arranged in a horizontal row and showing Christ the King, The Trinity, The Evangelists, The Apostles and two Memorial Panels) is designed to admit light into the Narthex. The judicious use of colored glass has produced a mellow, tapestry-like effect. Delicate color, interesting texturing, fine scale, abundance of symbolism and careful draftsmanship are coordinated to achieve an intimately beautiful ensemble. A copy of "Stained Glass", a reprint from the Encyclopedia Americana, complete with illustrations in black and white and color, is yours for asking.

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SEXAGESIMA

GENERAL

BISHOPSCAPE

Stark Accepts

The Rev. Dudley Stark has accepted election to the Rochester bishopric. The announcement came less than a week after a diocesan convention elected him on the fourth ballot [L. C., February 1950]. Tabulation of ballots follows:

Ballot:	CLERGY	LAY
1st ballot:		
Rev. John Higgins	22	16
Rev. Chas. Persell	2	18
Rev. Dudley Stark	21	27
2nd ballot:		
Rev. John Higgins	23	19
Rev. Chas. Persell	0	11
Rev. Dudley Stark	22	31
3rd ballot:		
Rev. John Higgins	22	27
Rev. Chas. Persell	0	2
Rev. Dudley Stark	22	32
4th ballot:		
Rev. John Higgins	22	24
Rev. Chas. Persell	0	3
Rev. Dudley Stark	23	34

Bishop Brown Retires by Mail

Bishop Brown of Southern Virginia has sent his resignation to the Presiding Bishop, as he has reached the canonical age for retirement.

In accordance with the new canon, permitting a bishop to retire "by mail," Bishop Sherrill has sent his acceptance of the resignation to Bishop Brown, effective April 3, 1950. The Presiding Bishop has also notified the members of the House of Bishops and the standing committee of the diocese of Southern Virginia, and has asked the secretary of the House of Bishops to record it in the journal of the House of Bishops.

This is the first resignation of a bishop under the new canon 43, section 7(a). Bishop Brown will be succeeded by Bishop Gunn, Coadjutor of Southern Virginia.

PENSIONS

19 Out of 20 Increased

The pensions of 19 out of every 20 individuals on the full beneficiary roll of the Church Pension Fund have been increased, effective January 1, 1950, according to February *Protection Points*, published by Church Pension Fund. Effective from the same date also is an increase in pension assessment rate from 10% to 15%. This double step was



authorized by action of General Convention of 1949.

As a result the pensions of 2,508 retired and disabled clergy and widows and orphans have now been increased by 77%, on the average. This large group has been receiving \$1,295,992 a year. Now they are receiving \$2,283,155 a year—an increase of \$987,163 a year.

THE ONE OUT OF TWENTY

Receiving no increase are those whose pensions as originally granted are above the new minimum figures. In addition, there are a few pensions which have been below the new minimums that are not increased. These are pensions in late ordination or reception cases which were increased at the time they were originally granted to levels higher than called for by the present step, and a few pensions in cases of unpaid assessments which would be above the new minimums had the assessments been fully paid.

The clergy retirement and disability pensions are now, except in special cases, \$1,500 a year or greater, and the widows' pensions \$750 a year or greater. Hitherto, the minimum retirement and disability pensions had been \$600 a year and the minimum widow's pension \$300.

The allowances for minor orphan children are now, except in special cases,

\$300 a year up to age seven, \$400 from age seven to 14, and \$500 from age 14 during dependence to 21. These figures are \$200 a year higher than the respective figures hitherto in force.

100% OF AVERAGE SALARY

Clergy whose pensionable salaries have averaged less than \$1500 a year will have their pensions increased to the equivalent of the average salary, and their widows' pension to one half of the average salary.

Salaries averaging under \$1500 are in two main groups: (1) those of native missionaries in the foreign field and in some of the western states, many of whose salaries have in the past been as low as \$300 or \$400 a year; (2) clergy who have had shorter or longer periods when they were not engaged in the active ministry of the Church, for whom heretofore a hypothetical salary of \$1200 a year has been used for pension and assessment purposes.

LATE ORDINATION OR RECEPTION

The full new minimums do not apply to clergy taking up the ministry in the Church after the age of 40, unless their active ministry (including any period after the age of 68) has covered 28 years or more. The adjustment downward in the minimum in such cases is a proportionate one. For example, if a clergyman is ordained at 44 he will have had 24 years of ministry at the age of 68; and his pension will be 24/28ths of \$1500—namely \$1,285.71. If this clergyman continues active until the age of 72, he will have had a ministry of the full 28 years, and the full minimum of \$1,500 will apply in his case. The same principle determines the widow's allowance of such a clergyman. Should he die at any time up to the age of 68, his widow will receive 24/28ths of \$750—namely \$642.85 a year. If he remains

NEW PENSION SCHEDULE

	Number	Total Old Basis	New Basis	Average Old Basis	New Basis
Age Allowances	832	\$ 773,411	\$1,162,616	\$929	\$1,397
Disability Allowances	116	98,565	166,671	849	1,436
Widows' Allowances	1,532	563,737	1,058,302	368	690
Orphans' Allowances	190	42,566	77,852	224	410
	2,670	\$1,478,279	\$2,465,441		

active until 72, the eventual widow's pension will be \$750.

MISCELLANEOUS AND CONCLUSION

Assessment arrears existing at the time a pension is called for have always meant a reduced pension. If, for example, the assessment is 90% paid, then the pension is 90% of what would have been normally granted. This principle is used in adjusting the new minimum pensions.

Periods of deposition, followed by reinstatement, make necessary an adjustment in the pension amount.

The allowances for minor orphan children are subject to the same types of adjustment in cases of late ordination or reception and incomplete assessments. The allowances for the children are also adjusted so that the combined widow's pension and children's allowances in any one family shall not exceed what the father's average salary has been.

The increases that have now come into force are made possible by the increase in assessment rate from 10% to 15% of clergy stipends. Their continuance will depend upon the wholehearted cooperation of the parishes and other organizations, both in the continued payment of assessments and in the maintenance of the level of clergy stipends on which the assessments are based.

INTERCHURCH

Segregation, Secularization, Denominational Rivalry

The Home Missions Congress has summoned the nation's Churches to unite behind a broad program aimed to insure human rights for minority groups, to combat secularization of both Church and society, and stop inter-Church rivalry. The Congress, which met from January 24th to 27th in Columbus, Ohio, was attended by more than 1,000 delegates.

Delegates called on the U. S. Congress for "speedy" adoption of the FEPC act and urged every member of the Home Missions gathering to ask Speaker Sam Rayburn by telegram that the bill be brought before the House for a vote.

Other measures recommended by the delegates to bring about greater justice in American life included "adequate and unsegregated" housing for all people, equalization of educational opportunities, and support of government and private measures to provide better health facilities.

MINORITY GROUPS

Detailed recommendations to achieve a just treatment for such special groups as agricultural migratory workers, American Indians, rural Negro sharecroppers,

and Jews were also adopted by the Congress.

Taking note of the more than 40 per cent increase in the number of migratory workers since 1940, the delegates asked Church groups to press for prompt enactment of legislative measures to improve the living and working conditions of the nation's estimated two million migrants.

These included the passage of child labor laws to protect migrant children against employment which might interfere with their schooling, the extension of social security and old age benefits to agricultural workers, and provisions for better housing facilities by state and local authorities.

SECULARISM

Central topic of the principal speeches and recommendations was the secularism which confronts Christianity.

Delegates admitted that the racial practices of the Church, coupled with the "irreligion" of both the public schools and Church-related colleges, constituted a stumbling block to the Church's task.

While delegates recommended no specific plan to introduce religious instruction into the public schools, they recorded the view that "to keep religion out of the public schools entirely, in accord with the American tradition of separation of Church and state, is to limit the average child's appreciation of the inter-relation of religion with life."

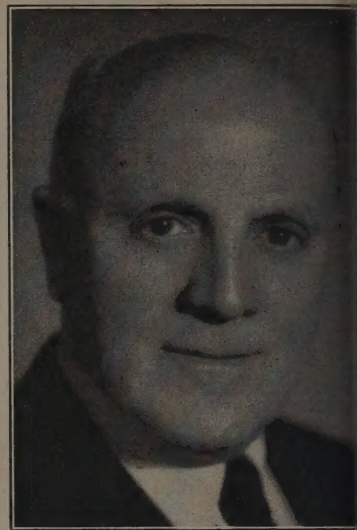
Elimination of "hurtful competition" and "denominational rivalries" through increased coöperation at every level of community, state, and national life was vigorously urged in several recommendations.

The delegates requested Churches to set aside a separate part of their budget for inter-Church projects on the local level.

According to Religious News Service, Dr. Mark A. Dawber, retiring co-executive secretary of the Home Missions Council, said that more inter-Church coöperation takes place in the home missions field than in any other area of Church work.

Delegates recommended an inter-Church approach to residents of new housing developments, with the additional suggestion that Christian work in low-cost housing projects be conducted and financed through inter-Church means at first, with the understanding that if a Church is to be developed, it ought ordinarily to seek affiliation with some Church.

In the rural field, the delegates stressed the need for "sub-marginal churches" to band together for the development of community-wide programs such as social service, recreation, pastoral counseling and Church education.



DR. DAWBER: Put pious pronouncements into practice.

Said Dr. Dawber (as reported RNS), "There are still far more rural churches in certain areas than can be justified . . ." Competition among rural churches is "bad enough," he said, but the competition between Negro churches in the rural South is "tragical." He urged Church officials to help shape that race relations can be improved. "We have gone a long way with pious pronouncements, but are rather short on putting these pronouncements into practice," he said.

WORLD COUNCIL

Charter for Refugees

A conference in Salzburg, Austria, convened by the World Council of Churches from January 17th to 19th to help solve Austria's problem of what to do with 300,000 German ethnic origin refugees "has drawn the attention of the world, for which Austria is grateful."

With these words, the Rt. Rev. Dr. Gerhard May of Vienna, Bishop of the Evangelical Church of Austria, summed up as actually accomplished what its planners had first projected—to focus international attention on the plight of some 300,000 Austrian-supported "Volksdeutsche," part of 12 million who were expelled from Poland, Czechoslovakia, and Hungary following the Potsdam Agreement of August 1945.

Most important single development of the conference was the drawing-up of a basic "charter for refugees" in Austria which urged the United Nations to issue international refugee passports to all refugees. This plan was introduced at the

ference by Odd Nansen of Norway, whose father, Dr. Fritjof Nansen, had produced a similar passport for refugees following World War I.

A third of a million "Volksdeutsche" refugees who now live in Austria actually have no legal identity, Nansen pointed out. Dependent for support on a struggling Austrian economy, the refugees, without passports, cannot travel—even from one occupation zone to another—in order to seek employment and new homes. Yet, most of them have lived in Austria for about four years.

One hundred and forty non-Roman Catholic and Roman Catholic leaders sat together during the conference. They agreed that the Austrian refugee situation has a solution, but only through international interest and outside support.

ANGLICAN

1953 Congress

Bishop Gray, Coadjutor of Connecticut, has been elected chairman of the Joint Committee to Arrange for the Pan-anglican Congress of 1953.

The Committee is reviewing possible invitations from dioceses interested in having it. It is scheduled for June, 1953. The chairman may be addressed at 207 Farmington avenue, Hartford 5, Connecticut.

CHURCH ARMY

Flying Squad

The nine students who enrolled in the Church Army Training School in Cincinnati at the opening of its new semester in January 9th have formed a "flying squad." The purpose of the squad, organized with the assistance of Fred M. Jussbaum, director of the school, is to visit various churches and to tell Churchmen about the Church Army's work of conducting preaching missions and carrying the Gospel to the millions of Americans who have no formal contact with religion.

SEABURY HOUSE

Many Mouths to Feed

During 1949 Seabury House, Greenwich, Conn., was host to 62 conferences of various kinds, provided accommodations for 1752 guests, and served 10,025 meals.

Recently, during the Presiding Bishop's absence through illness, the board of directors of Seabury House attempted to raise \$15,000, the total remaining debt. The full amount was raised and the Board now looks forward to building up a \$500,000 fund for endowment.

ENGLAND

From Persecution to Protests

Despite the protests of some parishioners, a German-born clergyman was named vicar of Holy Trinity Church, Hove, Sussex, by Bishop Bell. The clergyman is the Rev. Willy Oelsner, a former Lutheran pastor in Berlin. Mr. Oelsner, son of a German Jew, left Germany in 1939 because of the Nazi persecution and was later ordained in the Church of England. [RNS]

Discuss Reunion

For the first time, unofficial observers from the Roman Catholic and Eastern Orthodox Churches attended a conference in London recently of the Friends of Reunion, an Anglican group.

Meeting as a study and discussion body, the group has, for some time, been working towards the reunion of all Christian Churches.

SCOTLAND

Ecumenicity Promotion

Formation of an association to promote interest in ecumenical affairs among church-goers in Scotland has been announced by the Scottish Churches Ecumenical Committee.

Churches represented on the committee include the Church of Scotland, the United Free Church, the Episcopal Church in Scotland, the Congregational and Baptist Unions of Scotland, The Methodist Church, and the Churches of Christ.

An inaugural rally of the new association in Edinburgh was addressed by Dr. Henrik Kramer of the Netherlands Reformed Church, who is director of the Ecumenical Institute at Bossey, Switzerland; the Rev. Canon J. M'Leod Campbell, general secretary of the Church of England Missionary Council; and the Very Rev. John Baillie of the chair of divinity at Edinburgh University and vice-president of the British Council of Churches. [RNS]

CZECHOSLOVAKIA

Orthodox Vote Division

Division of the Czechoslovak Orthodox Church into two separate eparchies, or provinces, was voted by ecclesiastical representatives at a series of meetings held at Olomouc, Moravia, and Presov, Bohemia. The new eparchies are those of Prague and Bohemia, and of Olomouc-Brno, Moravia.

The Church, which has been under the leadership of Metropolitan Eleutherios

of Prague and Bohemia, comprises a group of Orthodox believers who were previously under the jurisdiction of the Serbian Orthodox Church, but transferred allegiance to the Russian Orthodox Church after the war.

It was announced that two new bishops had been elected, with the approval of Patriarch Alexei of Moscow. They are Fr. Alexei Defterov, who was made Bishop of Presov, and Archpresbyter Cestmer Krachmer, who was appointed to the Olomouc see.

The meetings approved a new Church constitution and reaffirmed loyalty to the Communist-dominated government. A letter was read from Patriarch Alexei declaring that it was his aim to have the Czechoslovak Orthodox Church become a national and autocephalous body. [RNS]

HUNGARY

Mindszenty Returned to Budapest

The Associated Press reports that Josef Cardinal Mindszenty has been returned to Budapest after spending several weeks in a hospital in the Tatra mountains of Slovakia. Late last year the Vienna press said that the cardinal had been transferred to Moscow. He was said to be suffering from a hyperthyroid condition. Cardinal Mindszenty is serving a life prison sentence imposed upon him by the Hungarian court for "treason." [L. C., July 17th].

JERUSALEM

Once the Capital, Always the Capital

Israel's knesset has passed a resolution declaring that Jerusalem automatically became the nation's capital on the day the Jewish state was formed in 1948. So reported the Associated press, with the explanation that the resolution was considered a compromise between extremist and moderates.

Premier David Ben-Gurion had refused to make an outright proclamation at a time when the United Nations proposes internationalization for Jerusalem. The resolution backs his stand. He maintains that King David made Jerusalem the capital of Israel 3,000 years ago and that the city retained that status with the formation of Israel.

TURKEY

Joachim Dies

Ecumenical Patriarch Athenagoras officiated at funeral rites for Metropolitan Joachim of Derkon, who died in Istanbul at 56. He was a candidate in 1948 when Athenagoras was elected. [RNS]

THE MYTHOLOGY of the 20th Century*

By the Rev. Chad Walsh

TO live in a particular century is to know almost nothing about it. We who confusedly scramble about in the 20th-century can no more get a bird's-eye view of our age than can the carnival reveler whose horizon is bounded by the ferris wheel on the left and the concession tents in front of him and to the right. However exact a worm's-eye appraisal may be, it is lacking in scope and a comprehension of broad patterns.

The bird's-eye view must be left to the future, which (though not infallible) at least has the advantage of being *different* from the present—its lunacies and its flashes of wisdom will not be those we cherish today; and if it is blind to the laudable features of the twentieth century, it should in any case be able to discern the characteristic illusions of our day with more clarity than we can.

The only vantage point from which we can attempt a bird's-eye view of the present is the past. By comparing today with yesterday and day before yesterday we acquire some faint inkling of how the century will appear *sub specie aeternitatis*. Viewed thus, one thing stands out: the 20th-century is *the age of mythology*. In no period of history has a mythological way of thinking been so dominant, and in no age have people been so firmly convinced that they have put such childish things as myths behind them.

The reason that we do not call this an age of mythology is that we still believe the myths. A myth is not a myth until you have stopped believing in it. The little boy in a country village does not have a mythology when he searches for hobgoblins on Hallowe'en night or listens on Christmas Eve for the harness bells of Santa's sleigh. He is merely acting as would any sensible adult who shared his knowledge of reality.

The folklore of childhood fades easily, almost painlessly, into mythology. Daddy is detected filling the stockings by the fireplace, and that is the end of Santa Claus. The traveling salesman jeers the hobgoblins away. The instructor in Freshman anthropology finishes off any



stray illusions that remain from childhood.

Once a myth is called a myth, it loses its power to harm, and sometimes proves useful as a kind of linguistic shorthand. The young man who no longer believes in Santa Claus can say of a generous friend, "He is a perfect Santa Claus to everyone he knows." But the enlightened man will never hang up his stocking in an empty house and be disappointed to find it unfilled on Christmas morning.

FOUR DOMINANT MYTHS

The age-old mythology of the village store and the village child has almost vanished; most children begin to doubt Santa by the age of five, and disbelief in fairies before they are old enough to read fairy tales. But this does not mean that mythology is a thing of the benighted past. The old myths have simply been replaced by new ones, and the new myths are believed more devoutly by adults than by children.

The new mythology is ingratiatingly adapted to the modern taste. It says nothing about gods and goddesses, ghosts and evil spirits. It deals with man. And it goes by any name but mythology—it is the New Thought, the Modern Way of Looking at Things, the Progressive Outlook, the Forward View. It is the joint creation of many minds—professors, writers, lecturers. It is disseminated by bright young instructors in the classroom and by the still brighter young men who pick up scraps of advanced learning and write articles for the Sunday supplements. They offer us—and we gratefully accept—four dominant myths: Economic Man, Biological Man, Environmental Man, and Psychoanalytic Man.

ECONOMIC MAN

Economic Man is the easiest to portray. His nature is simple but emphatic.

*Copyright 1949 by Chad Walsh. Based on Phi Beta Kappa address, delivered at Beloit College. This article is part of the book, *Early Christians of the 21st Century*, to be published by Harper & Brothers February 15, 1950.

"Once a myth is called a myth, it loses its power to harm," says Fr. Walsh, who examines four of the myths widely believed today and prescribes two alternative cures.

is out to get anything that isn't killed down. He will stop at nothing to satisfy his fierce longings. Assassinating a rival or starting a world war is all in the name of his business. But, unlike the traditional miser, he does not acquire money for the sake of hoarding it under his pillow. He gets it in order to turn it into more money, and so on, ad infinitum. Ever since his discovery Economic Man has enjoyed a phenomenal vogue. It is true that the experts have differed in their evaluation of him, one school believing that if he would only be self-interested enough the earth would be converted into paradise, and a more recent school considering him the devil incarnate and a fit candidate for liquidation. However, these are minor squabbles within the general faith. History has been rewritten on the assumption that you and I are Economic Men today and that our most remote ancestors were as predatory as we are. The old story of Helen of Troy was clearly a misstatement of the facts; the actual *casus belli* had to do with trade routes or the right of colonization. And crass commercial considerations goaded Hannibal's elephants across the Alps.

If we were dealing only with the past, it would do no great harm to see in every Tom, Ricardo, and Henricus a replica of Economic Man. The past is dismissed over and done with. Unhappily, the doctrine of Economic Man has been reified upon as a crystal ball. When Chamberlain met with another gentleman at Munich and bought peace in our time at the expense of a nation too remote to matter, he was no doubt thinking to himself, "Germany is behaving like 60 million normal Economic Men; give her a good chunk of Czechoslovakia and her appetite will be satisfied for our time." Had Chamberlain been right in his analysis, the cities of Europe would not resemble abandoned quarries today. As it happened, he was wrong. Germany was not a go-getter business man. The land of Hitler and Himmler was a chosen people, wild-eyed with missionary zeal, aflame with the longing to spread Kultur by fire, sword, and dive-bomber.

BIOLOGICAL MAN

The average man, being less naive than his leaders, finds once in a while that Economic Man does not explain everything. There is the strange conduct of the millionaire's son. The young fellow perversely refuses to strengthen the family fortune by marrying an heiress. He chooses instead to give his heart and hand to a chorus girl.

The modern mythology-that-isn't-

called-a-mythology has an explanation handy. It retreats to its second line of defense and whistles for Biological Man.

The great value of Biological Man is that he is permitted to have a sex life. He can marry, fornicate, seduce, and rape. Thanks to him, the strange case of the millionaire's son is solved. The girl, though penniless, had sex appeal.

ENVIRONMENTAL MAN

Economic Man may have greater prestige in graduate schools and among the political philosophers, but Biological Man is closer to the hearts of the people and the talents of scenario writers. However, we have not yet banished all mysteries from humanity. There is the case of the man who could have grown rich manufacturing juke-boxes, but who chooses instead to become a violinist at



one-twentieth the income that might have been his. How to explain his irrational behavior?

Clearly, he is not Economic Man; he has embraced poverty instead of riches. He can scarcely be Biological Man, for no scientist has posited a close connection between physical urges and the technique of the violin. It is at this point that modern thought makes a strategic retreat to the third line of defense and radios an urgent appeal to Environmental Man.

Environmental Man comes trotting on the scene, his pockets bulging with treatises on group adjustments and social patterns. When interviewed, he patiently explains that the man who unreasonably decided to become a violinist must have been conditioned by early experiences. Perhaps someone in his family owned a phonograph or radio and he listened to violin music at a susceptible moment in his life. At the very least, he once saw a picture of a violin in a Sears-Roebuck catalogue. Certainly he did not make the decision of his own free will, for the books (here Environmental Man turns to a dog-eared page) state clearly that he doesn't have any. The decision was made for him, very likely by circumstances that seemed so insignificant at

the time that the best hypnotist would probe the man's memory in vain.

It is a water-tight theory. It is based on an act of faith, which has nothing to do with scientific experimentation and proof. The act of faith is an eternal *if*. If we knew literally everything about a person's background and experiences, we should be able not only to explain all his actions but also to predict what he will do next. The *if* is a manifest impossibility. A rich man might endow a talkie cameraman to pursue a baby from the cradle to the grave, but the photographer would doubtless pause to light a cigarette at the crucial moment when the child, aged three years, seven months, two days, six hours, seventeen minutes, and four seconds, saw his father pull a beer bottle out of the frigidaire and was from that moment conditioned to set up business in Milwaukee.

PSYCHOANALYTIC MAN

We have not yet reached the innermost citadel of the modern mythology. If someone points out the obvious fact that two children in a family, both having had essentially the same experiences—eating the same food, studying under the same teachers, learning the same platitudes at their mother's knee—turn out very differently, one becoming a pickpocket and the other a professor of biochemistry, and that it seems improbable any subtle differences in experience can account for these divergent careers, a *deus ex machinâ* is lugged onto the stage. Psychoanalytic Man (the great escape clause of the modern mythology) makes his bow.

Of the Mythological Men, only Psychoanalytic Man is free to behave in a way that seems completely mad to the naked eye. He can do this because his impulses arise from the uncharted depths of the subconscious. If I scream at the sight of table napkins, it can be proved that my motives are indisputably psychoanalytic. The reasoning is a simple process of elimination: (1) I gain nothing financially by screaming at a napkin. If I were Economic Man, I would steal or buy it and sell it at a fancy price on the black market. (2) Napkins neither aid nor hinder the expression of the biological drives. (3) Nothing can be found or imagined in my background to suggest any unusual experiences with napkins. Therefore, all other explanations having been tried and found wanting, (4) my horror of napkins arises from the depths of my subconscious. Q.E.D.

USEFUL SHORTHAND SYMBOLS

Before proceeding to detail the practical consequences of the modern mythology the devil should be given his due. A mythology, as I have said, is not harmful in itself, provided that we recognize it for what it is. The four great myths of

(Continued on page 18)

¶ *The English theologian, Frederick Denison Maurice (1805-72), is a prophet for the mid 20th-century even as he was for the Victorian era in which he lived, according to Dr. Evans, who is professor of history and philosophy at Canterbury College.*
 ¶ *The article is an extended review of WITNESS TO THE LIGHT (a tribute to Maurice), by Alec R. Vidler (Scribner's, \$3).*

Witness to the Light

By Matthew Evans

AS the "modern" world which began in the 17th-century and reached its culmination in the 19th disintegrates before our eyes, our perspective, historical and otherwise, begins to shift and reverse itself; doctrines, ideas, and institutions held in contempt for ten generations suddenly appear to be obvious common sense, and the tribal faiths of naturalistic society take on a new and horrible meaning. Nevertheless, the change is hard for us.

The assumptions of naturalism, and their consequences in thought, feeling, and action, have been bred into us. We are in great danger of taking them to be, not specific results of certain acts of will, but the simple structure of life itself; the very concessions which the Church has unwillingly made, generation after generation, to a world armed against it, have weakened our inner security and given the pretensions of the secular world a kind of apparent validity that they never could have won for themselves.

The result is that at the very moment in which it is God's will that the collapse of naturalistic society should bring us back to Him, we discover ourselves bound with chains of our own forging to a world that denies Him. In St. Augustine's terrible phrase, by a lamp we seek the day.

FREDERICK DENISON MAURICE

All this makes us welcome with more than ordinary fervor Fr. Alec R. Vidler's *Witness to the Light*, a penetrating and exciting study of the theology of Frederick Maurice. It is Fr. Vidler's contention that Maurice is a teacher and theologian "for Churches and Nations and for a world that stand 'on the last low verge of life.'" We have need of a prophet, and Maurice is such a one. Like his teacher Coleridge — another prophet and doctor who looms up like a mountain from the mists of the 19th century — Maurice possessed that direct vision which sees truth absolutely, and that intense love and clarity which can make other men see it too. That was his concern and his glory.

In the history of doctrine and social order Maurice is given responsibility for many things — for one, restoring a sense of eternity to his mechanical and materialist age; for another, of being the ground and inspiration of what he called Christian socialism — but over and above all he was prophet of orthodoxy and doc-

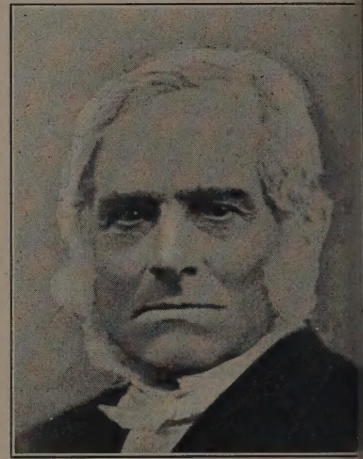
tor of love. In the very hour, between 1830 and 1870, in which the secular and materialist mind reached its moment of fullest self-confidence, Maurice set his face and heart against it, and fought his way back to the deposit of truth. Great as theologian, incisive as philosopher, passionate and inspiring as teacher of Christian social order, his work in all these was the simple overflowing of a heart and mind wholly trembling to know God and to hear His will.

It was inconceivable to Maurice that men should prefer their own thoughts about God, or their thoughts about their thoughts, to God Himself; inconceivable that they should cling to their own thoughts and experiences rather than pray humbly to be drawn up and wholly regenerated in His eternal life; inconceivable that in their philosophy, their education, their relations with one another, they should not fly to execute His will and abandon themselves in His love. So believing, Maurice set himself in humility and passion of soul to know that will and to interpret it to his generation.

SEPARATING THE INSEPARABLE

His task was the discovery of unity: the centering of all life in God. Here he was a great trouble to the 19th century, and is equally so to us; we, like they, see the universe in fragments, and in our own eyes our very existence seems to lie in preserving that fragmentation. For centuries, we have split the body of truth, and carried off our separate pieces in triumph. Inevitably, what has become most important is not the truth we possess, but our possession of it; and so gradually, by a necessary and tragic consequence, what was once truth becomes the sign of our dignity and the weapon we use against our fellows and against truth itself.

To Maurice, this was an intolerable revolt against God. His doctrine, a steady search for Catholic unity, was that Christ was the Head and King of every man; that all life was regenerated and called into true being by finding its ground and existence in God; and that since all came from Him, depended upon Him, and returned to Him, to break the body of truth and to separate the in-



Thos. Y. Croxall
 E. D. MAURICE: *Prophet of orthodoxy.*

separable was to deny God. Therefore Maurice set out to recognize and hold sacred truth wherever it might be found and to struggle against the innumerable motives and errors that lead men to substitute a party, a prejudice, or a local conviction for it.

This confused the 19th-century, and may be expected to confuse us — so much so that Maurice, and Fr. Vidler's book as an introduction to Maurice, is an almost imperative necessity to our generation. Many in his own time thought Maurice fuzzy-headed because he had engaged after truth itself, rather than being contented with the comfortably arranged and socially satisfactory formulas of his age; many more thought him hopelessly confused because they did not believe in any truth whatever. Whereas, of course, the shoe is on the other foot; it is the 19th century and ourselves who are fuzzy-headed, and Maurice who is clear, exact, and penetrating. And though our particular heresies and local abominations are not those of the mid 19th century — though they are near enough some might say, since generally they are only the reverse side of the same coin — we are equally in slavery, and need the judgment of the same prophet.

If Maurice was struggling against the theology which made sin its almost exclusive ground and left out or brushed past God's redemptive love, we have

ltered into an unbelief in sin which is
ally a denial of our life in Him, and
ally needs Maurice's passionate teach-
ing. If the 19th century preferred its
on party dogmas to the eternal and
universal truth, we are in the same man-
ner content in our own relativism, and
ance dogmas at least desire to be true
and relativisms rest indifferent to truth,
can be argued that Maurice is even
more necessary to us than he was to
his grandfathers.

"AN ANGLICAN ST. AUGUSTINE"

It is not wholly unjustifiable to say
that he was a St. Augustine to Anglicans
of the 19th century, and Maurice's faith-
fulness to Augustinian wisdom makes it
the more permissible. The early Church
and the Fathers were to Maurice, as to
the Oxford Movement, the true teachers
of man's relation to Christ, but it was
St. Augustine who most filled his heart.
His doctrine of truth might almost be
derived from the twelfth book of the
Confessions, so closely do they move to-
gether. To him, as to St. Augustine, all
truth was God's gift, and to be received
from anyone who had received it from
Him; the sign of falsehood and sin was
to hold a truth private to oneself, a per-
sonal or party possession, refusing the
truth of others. Likewise Augustinian
was his vision of the sacramental uni-
verse. To Maurice, nations, economic
institutions, education, and in fact all
levels of human existence had their prop-
erty in God's love and order.

It was this that made him the founder
of Christian socialism, the first great
voice in the modern Church to demand
that the structure of human society be
subject to the laws of God. Oppression,
pain, and hate in the temporal life of
man was to Maurice a violation of sacra-
mental union: "all unrighteous govern-
ment whatever," he said, "all that
sets itself against the order and freedom
of man, is hostile to Christ's govern-
ment, is rebellion against Him, in what-
ever name and by whatsoever instru-
ments it is administered." But above all
the love of God and His creatures was
the foundation and vessel of life; eternity
pressed close to men as they walked
through time, and it was love which
lifted them out of the one and opened
to them the other.

Some things he did not understand,
others he could not; certain Catholic
doctrines he misunderstood or denied,
but always because he believed them to
be unCatholic, just as he combatted the
Oxford Movement as a party, long after
he had defended it on the ground that it
was restoring catholicity to the Church.
That does not particularly matter; what
matters is that his heart hungered for
the Catholic and universal Church, for a
world turned to God and rejoicing in
Him, and that he speaks this vision in
the power of sanctity and love.

Devotion—

Diversion

By the Rev. Julien Gunn, O.H.C.

THERE was once a devout lady
who devoured spiritual books with
such speed that her rector was kept
busy finding material for her, while he
wondered at her ability to avoid spiritual
indigestion. How much this person as-
similated is another matter, and a very
important one; for what is the purpose
of spiritual reading after all?

It is an activity by which we assimilate
the truths concerning the supernatural
as perceived by the masters of the in-
terior life. The maximum benefit is not
obtained by rapid consumption, or by
casual perusal, but comes only when we
"read, mark, learn and inwardly digest"
the material. Years of experience and
sometimes agony of soul went into its
composition, so let us not dip lightly
into the fare.

Spiritual reading is not to be done *in vacuo*. Some people buy a "Lenten book"
because they think they ought to read
something spiritual during the 40 days.
Not infrequently the poor spirituality or
superficiality is of little or no help. Two
tests may be applied to the worth and
suitable character of the writings chosen.

TWO TESTS

(1) *Do they assist or promote prayer?*
If our pious exercises do not lead to a
closer and dearer association with our
heavenly Father, they are probably puff-
ing us up spiritually and producing a
dilettantism which is annoying to others
and the bane of the rector's existence. If
we read to the glory of God, we shall
find that passages and thoughts read
and re-read keep coming into our prayers
whether by attitude or by conscious re-
calling. Here the pithy sayings of St.
Augustine or Pascal are often very
helpful.

(2) *Does the spiritual reading guide
us as to self and our relations with
others?* When a cloud of self-pity or
vague restlessness comes, if we can re-
member some thoughts which spring
from our reading, we have here an
objective means to use in our problem.
When we know there is a human under-
standing which has coped with the same
difficulty, we are encouraged. The same
is more or less true as a help in dealing
with others: those faults which seem so
apparent (and appear almost to have
been invented by their possessor for our
irritation!) are seen as human weak-
nesses which the spiritual authorities have
dealt with far more kindly and satis-
factorily than we have.

SPIRITUAL LETTERS

In selecting a book care should be tak-
en in what is read. This demands some
knowledge of the conditions and circum-
stances under which an author wrote.
The great masters have the deeper spiri-
tual insight; and their works should be
selected in preference to many of the
modern productions, which are too fre-
quently feeble attempts to voice the ideas
of greater men. Appropriateness is an-
other consideration. A person in the be-
ginner's stage would be overwhelmed by
a volume on the spiritual direction of
contemplative nuns. The experience of
wading through a book of this kind
might easily throw the reader into hope-
less confusion and despair. Temperament
is another factor. Some people can de-
vour French devotional literature as a
constant diet. I, for one, find that the
atmosphere gets too delicious, and that
the effect is like eating an over-sweet
dessert.

Let us consider spiritual letters. In

***Even novels, when written with Christian insight,
are fit fare for spiritual reading, says Fr. Gunn
in reviewing devotional reading new and old.***

these a person of experience instructs another who wants to profit by the wisdom of a director. I have at hand a new and very fine edition of Bishop François Fénelon's *Letters from Cambrai*, translated by Mildred W. Stillman (Cornwall-on-Hudson, N. Y.: Idlewild Press. \$2.50). These were written to the Countess de Montberon. She needed help and guidance, and Bishop Fénelon set out to give her advice. She had to be taught to be reasonable. She went to extremes, being either lavish in expenditure or ostentatious in simplicity, dressing like a nun when she appeared in public. Fénelon advised her to seek a middle course by which she would attract attention neither as a grand figure of the world nor as a person of intense piety (which she was not). Wisely he pointed out that the middle way was the hardest.

We need but read that letter (number three) and then carefully apply it. In this case the lesson is brought home. In other places we can see that our problems are not peculiar; others have faced the same situations. It may be with a laugh that we shall detect the author speaking to us in a frank and penetrating way. The French are noted for this; seldom have there been greater masters of spiritual direction.

TREATISES

Next are treatises dealing with the spiritual life. The word treatise may sound formidable, but it is the best I can think of to cover a wide variety of writings. There is the grand old favorite, Bunyan's *Pilgrim's Progress*, which is the Christian's pilgrimage through life told as an allegory. It is very refreshing, after a lapse of time, to re-read this old classic; and there is much that is homely and common sense in its 17th-century piety. Again there is another English classic of the early 18th century: William Law's *A Serious Call to a Devout and Holy Life* (Everyman Edition). This is a book to deepen the methods as well as the motives of the reader. It brought Samuel Johnson to his knees and profoundly influenced John and Charles Wesley. It has much to say to the present generation, and the style has a beauty which has established Law as a master of English prose.

Turning again to the French works, we have St. Francis de Sales' *Introduction to a Devout Life*, (New York: Frederick Pustet & Co.). It is interesting to compare this work with that of William Law, for both are addressed to people living in the world.

ASCETICAL LITERATURE

There are books devoted to more specialized subjects like Fr. S. C. Hughson's *Warfare of the Soul* (Holy Cross Press, West Park, N. Y.). This is a study of temptation and the resisting of sin. A work like this is invaluable for Lenten



FR. HUGHSON: *His book is without peer in its field.*

reading and might well be taken in connection with a serious effort to overcome some special sin. With careful self-examination and the reading such a book, Lent can be made a period for definite spiritual advance.

Finally, in this group, are comprehensive works on the spiritual life as a whole. Two books stand out as being without peers in this field: F. P. Harton's *Elements of the Spiritual Life*, (New York: Macmillan) and S. C. Hughson's *With Christ in God* (Holy Cross Press, West Park, N. Y.). These are books to be read and re-read throughout a lifetime, for we can never exhaust their great insight.

CHRISTIAN NOVELS

Now it might seem as though the mention of novels were inappropriate. Yet some novels may be read with great spiritual benefit. When a novelist is a man of deep spiritual insight, he will present the problem of sinful man in his relation to God in the concrete situations of life. We then see human beings frequently going through spiritual struggles and trials in a manner not unlike our own. Comparing a novel with a spiritual treatise is like contrasting a movie with a picture book. One of the advantages of the former is that it will impress a great thought on our minds in a dramatic and dynamic way. There are, however, difficulties involved. We may get so absorbed in the story that we fail to see its point. Again, in some novels, we have to read between the lines to get the object of the work.

Among novels of spiritual insight there have been none greater than those of Dostoyevsky. *The Brothers Karamazov* (Modern Library) stands out as one of the world's great novels. This is a tremendous, dramatic story of the adventures of three brothers living in Russia about a hundred years ago. Sometimes

the action is slow moving, but it is absorbing. Now, all that is on the surface. When we look deeper we find Dmitri, the animal, seeking the meaning of life on the natural level; Ivan, the intellectual, seeking the meaning of life through the unaided intellect; and Alyosha, the Christian, finding the meaning of life through triumphant suffering. All of them are seeking salvation, and the first two fail because their way is not God's way. This is only a bare analysis of the main points of a very complex and subtle work which touches nearly every problem of the pilgrimage toward God.

Two other novels by Dostoyevsky which will also repay careful reading are: *The Idiot* (Everyman or Modern Library) and *Crime and Punishment* (Modern Library). Tolstoy's *An Karenina* (Modern Library) is a study of the slow degeneration of a character dramatizing the effects of sin upon a noble and lofty woman. Herman Melville's *Moby Dick* (Modern Library) besides being a wonderful sea story, is a dramatic presentation of man's revolt against the natural order as God has created it. Despite warnings to turn back, Captain Ahab goes to his destruction carrying his crew with him. We see him gradually lose his freedom of choice by the mad pursuit of one purpose at the expense of all else.

There are also novels by C. S. Lewis, Charles Williams, and Franz Kafka which can be read with spiritual benefit but to stop and analyze these would take too long.

SPIRITUAL DIVERSION

Sometimes we need spiritual diversion. This may seem a strange way to put it. Yet all of us are at times overworked and in a droopy state. When we find ourselves in this condition, we ought to get away from heavier types of books. Those in such a state the Barchester series by Anthony Trollope can be recommended as a good tonic. *The Wardens*, *Barchester Towers*, *Doctor Thorne*, *Framley Parsonage*, *The Small House at Allington*, and *The Last Chronicle of Barset* (Everyman) form a cycle which rises to a great climax in the last work. Mrs. Proudie, the bishop's wife, is a terrifying lesson for would-be ecclesiastical bosses. Each one of these books can be read and enjoyed separately, but unless English clerical and "county" life of a century ago is appealing, they will afford little pleasure.

This gives a wide range for the reader as he approaches Lent. The diversion may appear to be little less than disparaging, but one thing may well be pointed out in this: it is only through God that the Holy Ghost that we can appropriate the contents of such works for the soul's weal. The gifts of the Spirit will know what we have read into our spiritual fibre.

Divine Fire from Human Lamps

By the Rev. Alan W. Watts

Chaplain to Episcopal students, Northwestern University

It is hard to avoid the impression that the Anglican mind, as we know it today, is unsympathetic to mystical religion. This is strange when one considers the splendid tradition of English mysticism from Dame Julian of Norwich to Evelyn Underhill, a tradition which is one of the brightest lights in Christian spirituality. It is inevitable that, when the fire of God shines out from the lamp of the human soul, its light is colored by the glass. Therefore the "feel," the "atmosphere," or the "coloring" of mystical insight varies according to the natures of individuals and peoples.

The mysticism of Spain is turgid and passionate; the mysticism of Germany swings between the extremes of intellectuality and sentimentality, between Eckhart and Angelus Silesius; the mysticism of France is at once courtly and full of pathos; the mysticism of Greece and Russia glows with a light of supernatural fire which, to the Western mind, is altogether "out of this world." But it is just because one is English that one feels in the English tradition something bright, clean, and yet down to earth? Or is it because the English mind, with its alleged Pelagian tendency, has never been inclined to wallow in the sense of sin?

"In my folly, often I wondered why the beginning of sin was not letted;* but Jesus, in this vision, answered and said, 'Sin is unhovable,† but all shall be well, and all shall be well, and all manner of things shall be well.'" (Dame Julian.)

In general, however, the modern English Churchman, as well as the American who likes to imitate him, feels that he is hard-facts-no-nonsense-down-to-earth-a practical sort of fellow, for whom the mythical and historical aspects of Christianity are much to be preferred to the "vague" and probably "dangerous" insights of mysticism. The Anglican theologian, in particular, is wont to have an *idée fixe* about mysticism from which seemingly nothing can dislodge him.

WHAT MYSTICISM IS — AND IS NOT

This notion is (1) that mysticism is in some way opposed to everything concrete, historical, and practical, and (2)

"The by-product of mystical vision is the true enjoyment of the world," says Fr. Watts, who traces the development of Anglican mysticism from Dame Julian to Evelyn Underhill.

that it is the first step on the slippery slide to pantheism, and the annihilation of moral distinctions. Something must be said about this notion before we can even begin to talk of Anglicanism and Mysticism in the same breath.

What is mysticism? It is an experience wherein man knows God in the realization that he is one with God. He finds God "within" himself, as the center of his being, the "ground" of his consciousness, and thus the "context" or "background" of everything else which he experiences. At the same time, he understands that there is a distinction between this center or ground and his own individuality or ego.

For He is thy being, and in Him thou art what thou art, not only by cause and being, but also He is in thee both thy cause and thy being. And therefore think of God in thy work as thou dost on thyself, and on thyself as thou dost on God: that He is as He is and thou art as thou art; so that thy thought be not scattered nor separated, but oned in Him that is all; evermore saying this difference betwixt thee and Him, that He is thy being and thou not His.††

††The Epistle of Privy Counsel by the anonymous author of *The Cloud of Unknowing*. Trs. by Dom Justin McCann in *The Cloud of Unknowing*, (Burns, Oates & Washbourne. London, 1943), p. 96.

When the mystic is asked *what* he knows about God, as the result of his deep experience, his language becomes paradoxical and strange. He seldom employs the concrete human imagery of the Bible; he gives no anthropomorphic picture of the King of Kings seated on the throne of glory. Rather he utters apparent contradictions about a "divine darkness" which is at once radiant light. He says that God cannot be described in any of our words because his vision had no form or shape or color, and yet was somehow inexpressibly glorious. He even says that he knows God by not knowing Him, for what he experiences is not a comprehensible fact but an apprehensible mystery. In the words of another English mystic, Henry Vaughan,

There is in God some say,
A deep but dazzling darkness; as men here
Say it is late and dusky, because they
See not all clear.
O for that night! when I in Him
Might live invisible and dim!

A superficial familiarity with this kind of language gives the impression that mystics are haters of the world who wish to flee from matter and form into a realm of luminous mist.

The mystic, however, speaks of God in paradoxes and negations because he is as one trying to describe color to a blind man. Color is beautiful, but it is neither round nor square, soft nor hard, long nor short, heavy nor light. Hearing this, the blind man might well say that the words are nonsense, since they speak of a beauty without any known qualities. He might even draw the conclusion that such words betray a perversity of mind which identifies beauty with voidness. But as color is formless, and yet harmonizes with form, and as a mirror is colorless, and yet reflects all colors, so there is no conflict between the God of the mystics and the finite world.

Nor is that God identical with the

(Continued on page 22)



*Prevented. †Necessary or profitable.



Background for Teachers

By the Rev. Carroll E. Simcox

Book Editor, *The Living Church*

THE whole Episcopal Church has been eagerly awaiting the series of books promised by the National Council's department of Christian Education which are to provide the literary substance of our rejuvenated educational program. The initial volume is now off the press: *The Holy Scriptures: The Church's Teaching—Volume I* (The National Council).

This book and its successors are of more than passing importance to us all. It is true enough that we shall not have accomplished our task of re-ordering Christian education within the Church by simply getting good books into the hands of all those who teach; but if the books we give our teachers are second-rate we can hardly expect first-rate results to come from their teaching. It seems in order to review this first book in the series extensively and critically, if for no other reason than to emphasize its importance.

"These books," as Fr. Heuss states in the foreword, "are written to provide adults with the basic content teaching of the Episcopal Church. They are not intended to be used as Church School courses, although they can be a valuable resource in teaching children, youth, and adults." The intention is, then, to provide teachers with sound background reading. And surely we must all agree that it is with the teachers themselves that a sound reform of our Church school program must begin. The best graded lessons and other such canned goods which the wit of man can devise are no substitute for the one without-which-not of the competent teacher: a knowledge of his subject.

Some very capable scholars have collaborated in writing this book. The Rev. R. C. Dentan of the Berkeley Divinity School faculty was the editor-author,

assisted by P. M. Dawley, T. O. Wedel, Stanley Brown-Serman, J. A. Pike, F. Q. Shafer, C. K. Myers, V. O. Ward and John Heuss. The precise contributions of each are not indicated. These clergymen are specialists in either biblical science or education, and we may be grateful for the choice of so competent a staff of writers. They have evidently given their best to the effort, and the result is good.

In this initial volume the Bible is presented as the Word of God and the literary source of the contents of our faith. The questions of inspiration and revelation are dealt with, perhaps a little sketchily. I am not sure that the average Church school teacher doesn't need more thorough instruction in these matters. But then I am not too sure that he does, either. What is said about inspiration and revelation is sound, simple, and clear. The only question is whether it is enough.

GUIDE-BOOK TO THE BIBLE

Then follows the main part of the book: a very condensed guide-book to the entire Bible, the apocrypha included but barely mentioned. Some will feel that the apocrypha ought to have been dealt with more fully. But there isn't room for everything in a single volume that must as a general commentary cover the whole Bible.

There are of course many guide-books to the Bible for the average layman. The only excuse for adding this one is that it is written with the Church school teacher particularly in view. The real trick here is not only to give the reader a vivid and comprehensive panorama of the Bible but also to serve his teaching needs.

The treatment of the Old Testament is proportionately and reasonably full.

It is made clear that Christians cannot drop the Old Testament from the Bible and have a Christian Bible. Heuss stress is laid, and rightly, upon the necessity of apprehending the Bible as a whole. The unity of the old dispensation with the new is asserted with fine directness and simplicity: "It (the old Testament) is our own history, the first chapter in the story of that great spiritual and redemptive movement which began with the Exodus from Egypt and which continues to the present day. We are part of that movement." (p. 20.)

The legitimacy of critical methods in studying the Bible is not argued but simply taken for granted. But the authors follow a consistent policy of very cautious sanity in their adoption of particularly critical views. They refuse to go out on the limb with any mere learned guess. In brief: they follow the Church's own tradition of true conservatism in insisting that all things must be proved and that which is good must be held.

There are some faults, as I see it, that must be mentioned. Perhaps the chief of these is the lack of a topical index. This is a serious omission and it is to be hoped that it will be corrected in subsequent volumes of the series. Surely the reader of this volume who is presumably studying the Bible systematically for the first time will want to use the book for reference after reading it. He deserves an index.

DEBATABLE STATEMENTS

There are some very debatable statements and judgments about the biblical data themselves. *Ruth* is described as "a tract against race prejudice." This is an attractive theory, but to call a writing a tract with a definite tractarian purpose is to imply a knowledge of the author's

(Continued on page 25)

The Job of the Church

RECENTLY we attended a conference of about 25 leading Churchmen, clerical and lay, who spent many hours discussing the question: What is the Church's job and how can we help people understand it and see its importance?"

As to definition of the Church's "job" (we prefer "task" or "mission"), we think it can be stated very simply starting from Our Lord's own words. "I am the Way, the Truth, and the Life," He said; and again "I am come that ye may have life, and that ye may have it more abundantly." And when, in His repeated questioning of St. Peter, He elicited the recognition that He was the Christ, the Son of the Living God, He declared this to be the cornerstone of His teaching, saying: "Upon this rock will I build My Church."

The first part of the Church's job, therefore, is to proclaim the truth upon which it is built — that Jesus Christ is the Son of the Living God. In this statement many truths are clearly implied, including:

1. That God exists.
2. That He is a living, *i.e.*, personal God.
3. That He is a Father.
4. That Jesus is the Christ, the Saviour of His people.
5. That, more than this, Jesus is the Son of the Living God; and that through the Son we may know the Father.
6. That, as St. John put it, "God so loved the world that He gave His only-begotten Son, that all who believe in Him might not perish but have everlasting life."

This brings us to the second part of the Church's job — to bring men into a loving fellowship with God their Father and with their fellowmen as brothers. This is the way of life that our Lord proclaimed when He said, "I am the Way." This was something new and revolutionary in the world. The Jews had had a growing revelation of the Fatherhood of God, though in their wildest imagination they had never anticipated that God would send His own Son to share our human flesh and nature, and to die as the perfect sacrifice for our sins. The Greeks, and particularly the Stoics, had had some glimpse of the ideal of brotherhood. But apart from the revelation of our Lord Himself the great truth that all men are brothers because God is their loving Father had never entered the minds of men.

This part of the Church's job involves her Divine Commission — to go into all the world and preach the Gospel, baptizing all nations into the Name of the Father, and of the Son, and of the Holy Ghost.

Implied, too, in this way of life is the whole concept of Christian morality and behavior. True, Christianity is not a code of ethics, but is a way of life based upon divine truth and therefore upholding the highest moral standards. But it recognizes that fallen man is bound by the chains of sin, and therefore the Church proclaims through its scriptures and provides through its sacramental system and its pastoral ministry, both the forgiveness of sins and the care of souls. The sacraments are not "pious extras" for the devout; they are the normal channels of grace, or ways of communication, between God and His children, through the operation of His Holy Spirit.

Then there is a third part of the Church's job — to make saints. This is not a popular part of the Church's teaching today. Most people don't want to be saints, and don't recognize that they are called to be saints. That is partly because of the popular misconception of sainthood, and partly because it calls for renunciation of worldly standards, whereas the emphasis today is on being "well-adjusted." A saint is not a sinless or perfect man or woman; only our Lord was perfect. A saint is a sinner who is constantly striving to do better, regulating his life by the two great Commandments, to love God and to love his neighbor. The saint can never be really "well-adjusted" to the world, because these are not the world's standards. But the striving toward sainthood, even though it be not fully achieved, is the more abundant life that our Lord promised.

So we submit this working definition: The Church's job is to proclaim that Jesus Christ is the Son of the Living God; to bring all people into loving fellowship with God and with their fellowmen; and to lead the faithful into the more abundant life.

All of these things are said better in the Creed, the Lord's Prayer, and the Ten Commandments. They are to be found in the Bible, the Book of Common Prayer, and the sacramental life of the Church. They have been tested in the lives of millions of Christian men, women, and children in every age, who reach across the boundaries of time and space to form the Communion of Saints. They are proclaimed by angels and archangels and all the company of heaven, with whom we join at every Eucharist to cry "Holy, holy, holy, Lord God of hosts; heaven and earth are full of Thy glory; glory be to Thee, O Lord Most High."

Perhaps it is enough to say that the job of the Church is to keep that psalm of praise rising from earth to heaven and to invite all mankind to unite in singing it.

"In the most evil times God raises up His saints," declares Dr. Wilson, in an extended review of Miss Margaret Cropper's book, *FLAME TOUCHES FLAME*—which is a study of the lives of six 17th-century Anglican saints: George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin, and Thomas Ken. Dr. Wilson is professor of English at Knox College.

IT is a source of comfort for 20th-century man occasionally to seek perspective in the knowledge that other ages have equalled his own in disension, suffering, brutality, and strife. Such an age, of course, was the 17th century, especially in England, where forces let loose a century before swept the country into civil war and brought about the violent overthrow of state and Church. But if it is true that all times are evil times, it is also true that in the most evil times God raises up His saints.

Modern man is not much attracted to hagiography. And that is what Miss Margaret Cropper's book, *Flame Touches Flame*,* is—a study of the lives of six 17th-century Anglican saints: George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin, and Thomas Ken. They are saints in a somewhat informal sense of the word, of course, the Anglican Communion having provided no machinery for bestowing the title officially. They are saints after the manner of Jeremy Taylor's description: "There is a sort of God's dear servants who walk in perfectness . . . All I can now say of it is that a good man is united to God as a flame touches Flame." There are no martyrs among them, it is true, and perhaps no mystics; but there are men among them who knew imprisonment and exile, and there are poets among them who caught close glimpses of God. With one at least, according to tradition, there is associated a miracle.

Together their lives span the exciting and strifetorn 17th century: Ferrar and Herbert were born when Elizabeth was still queen, and Ken lived well into the reign of Anne. Herbert and Ferrar, the oldest, were dead before the outbreak of war; but Ferrar during his lifetime had heard ominous rumblings, and after his death Little Gidding was despoiled. Taylor, the protégé of Laud, was twice imprisoned. Vaughan, who was 20 when the war broke out, fought with the Royalists, was captured, and spent the rest of the war in virtual retirement. Ken, the youngest of the men, spent the last years

of his life, for conscience's sake, a wanderer, a bishop without a see. There are perhaps slower martyrdoms than those of axe or faggots.

ANGLICAN SANCTITY

The tie that binds them all, however, is their love for the English Church and their growth in holiness within it. They represent, says Miss Cropper, "a type of sanctity that grew to its perfectness in our own Anglican communion, in a special period, when the Church of England was at a vigorous stage of her growth, with an ardour heightened by suffering, that stirred the hearts of men and women to reach forward towards holiness."

Let us begin with the poets. Our age has seen an amazing revival of interest in religious poetry—witness Eliot, Hopkins, Robert Lowell, Thomas Metron, the later Auden. For the most part that interest has been in a poetry of tension, of striving toward faith, of doubt and even of despair rather than in a poetry where faith won sings out in joy. "Mary, mother of us, where is your relief?" cries Hopkins, and his poetry seems in large part to have come from "That night, that year of now done darkness I wretch lay wrestling with (my God!) my God." In Eliot the end seems to be resignation rather than joy:

Teach us to care and not to care
Teach us to sit still
Even among these rocks
Our peace is in His will

Such resignation, though it may be the highest form of Christian wisdom, seems nevertheless devoid of that holy joy which has characterized many of the saints. This is, however, the kind of poetry our age seems most atune to. This is not the place to ask why. It is simply an observation that we need to keep in mind when we consider Herbert and Vaughan. Does it, perhaps, help to explain why Donne is better known than they?

My question has implied that in Herbert and Vaughan this tension is lacking—or that the popular conception of them is one in which this tension is lacking. I doubt if a reading of their poetry beyond that in the anthologies will support such a view, and certainly their lives show disappointments, unrealized hopes, and blasted ambitions. Herbert, it is true, escaped the upheavals of the Commonwealth, but between his brilliant career at Cambridge, where he came to the attention of Bacon, Donne, Andrewes, and the King, and his life as rector of Bemerton there must have been a period of doubts and soul-searching. "I knew," he says in "The Pearl," "the ways of Learning," of Honor, of Pleasure, yet

with open eyes I fly to Thee
And fully understand
Both the main sale and the commodities;



FLAME

By

And at what rate and price I have
love.

In the first of several poems called "Affliction" he writes:

I wish I were a tree
For sure then I should grow
To fruit and shade; at least some
would trust
Her household to me.

The lines recall Hopkins's lines

. . . birds build—but not I build; no
but strain
Time's eunuch and not breed one
work that wakes,

but Herbert has his own poem describing spiritual and poetic drouth. In "Dunnesse" he asks why he languishes, drooping and dull, unable to praise God when even a wanton lover lacks not the power to praise his mistress's curled hair.

O give me quicknesse, that I may with
mirth
Praise Thee full-brim!

Elsewhere he says,

All day long
My heart was in my knee
But no hearing

and he addresses God as "Ah! my dear
angrie Lord."

*London and New York: Longmans, 1949. Pp. 225. \$2.50.





FLAME

Wilson

It is that last phrase which contains, I think, a key to Herbert's religious attitude. Though God may be angry with man, though he may send affliction, man calls him dear, knowing how much He loves him. Herbert's God is a God who earns for his children, a God who draws them back by "The Collar," "The Pulley" (and I think the titles are not merely quaint) to Himself. One may rebel, strike the board and cry, "No more," as Herbert does, but God has only to call, "Childe," and he replies, "My Lord." Man has an advocate with God, very God Himself in the person of His Son, who when he was dying, naked upon the cross, after the soldier had pierced his side, said to man:

If ye have anything to send or write—
I have no bag, but here is room—
Unto my Father's hands and sight,
Believe Me, it shall safely come.
That I shall mind what you impart,
Look, you may put it very neare My heart.

The figure may startle, but it also haunts.

VAUGHAN AS MYSTIC

If there is less tension in Vaughan it is perhaps because he had come nearer to the beatific vision than Herbert did. Mysticism is a loosely used term, but there is something like it certainly in Vaughan with his seemingly antithetical

images of light and dark. His poems are full of stars, of the sun, of daybreak, of fire and flame — and of night. God is the "Father of Lights"; Christ is "God's sun"; faith is the "brightest and best beam"; he has "one pearl, by whose light all things I see." Of his dead friends he wrote the magnificent poem beginning, "They are all gone into the world of light!" In one of his best-known poems, "The World," he describes his vision of eternity:

I saw Eternity the other night,
Like a great ring of pure and endless
light,
All calm, as it was bright.

His poetry is the poetry of that light that shines in darkness, which the darkness cannot confine. Yet in what seems to me one of his finest poems, "The Night," he addresses night as

Dear Night! this world's defeat;
The stop to busy fools; care's check
and curb;
The day of spirits; my soul's calm
retreat

Which none disturb!
Christ's progress, and his prayer-time;
The hour to which high heaven doth
chime.

Here God is, paradoxically, "a deep, but dazzling darkness," and though this may not be the conventional way of describing the beatific vision, its very unconventionality convinces us of the genuineness of the poet's experience.

"SHAKESPEARE OF DIVINES"

Of the others only two can make any claim as writers — Jeremy Taylor and Thomas Ken. Taylor, "the Shakespeare of divines," as Emerson called him, was the most prolific of the group. His earliest book, *Episcopacy Asserted*, reveals not only his erudition but his courage, for it was written after the Bill for the Abolition of Episcopacy was introduced and after his patron Laud had been committed to the Tower. The book that he considered his *magnum opus*, the *Ductor Dubitantum*, was the first strictly Anglican work on casuistry. It is not for these books, of course, but for his *The Rule and Exercises of Holy Living* and *The Rule and Exercises of Holy Dying* that he is remembered today. Anglicans in search of spiritual exercises often go needlessly far afield, for in these books there is an embarrassment of riches. Opening the books at random, one finds an amazing insight into the human soul, a keen diagnosis of spiritual ills, and practical advice for their cure, expressed in language that is plain and to the point — and often full of a kind of wit, as witness this from the section on *Humility in Holy Living*:

Whatsoever evil thou sayest of thyself, be content that others should think to be true; and if thou callest thyself fool, be not angry if another say so of thee.

Or this paragraph on Modesty:

Never listen at the doors or windows; for besides that it contains danger and a snare, it is also an invading my neighbor's privacy. . . . Never ask what he carries covered so curiously; for it is enough that it is covered curiously.

Only a little sampling of these books is enough to show why Taylor in his own day was a much valued spiritual director and why he has much to say to us today.

BISHOP WITHOUT A SEE

Thomas Ken in his later years when, after having refused to take the oath of allegiance to William and Mary, he was a bishop without a see, consoled himself in part by writing long poems, none of which are remembered today. But three or four of his hymns have found their way into the Hymnal, and his life certainly is one that can be read with pleasure and profit. Knowing something of his gentleness, his charity toward his enemies, his patience in tribulation, and his steadfastness in the faith will give new meaning to our singing of his Doxology.

Of Margaret Godolphin and Nicholas Ferrar there is room to say little. Margaret Godolphin is certainly the least known of the six, and it is perhaps enough to say of her that at a cynical and profligate court she kept herself unspotted from the world. Ferrar's story is better known. It is perhaps incorrect to say, as some of his contemporaries did and as some of our contemporaries do, that at Little Gidding he was trying to revive monasticism in the English Church. His model was nearer — it may have been St. Philip Neri's Oratory; his aims were closer to the Evangelicals in their emphasis on family religion.

It was to "his brother Ferrar" that the dying Herbert sent the manuscript of his volume of poems. It was this volume that fanned the poetic spark in Henry Vaughan. Izaak Walton included Herbert's life in his *Lives*, and it was to Izaak Walton, who had taken as a second wife his elder sister, that the orphaned Thomas Ken came for a home. So their lives crossed. Flame, in touching Flame, also touched other lives and kindled them. Eliot, in the "little Gidding" section of *Four Quartets*, makes flame the controlling image for that section:

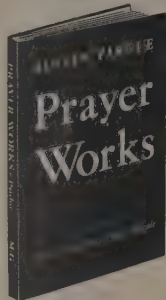
And all shall be well
All manner of things shall be well
When the tongues of flame are in-
folded
Into the crowned knot of fire
And the fire and the rose are one.

Flames such as these can leap across centuries and kindle other flames today.



"Prayer is the soul's sincere desire,
Unutter'd or expressed.
The motion of a hidden fire
That trembles in the breast."

—James Montgomery



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Mythology

(Continued from page 9)

modern times could be very useful linguistic shortcuts if they were not hailed as explain-alls. Just as the Santa Claus myth furnishes a handy way of describing a generous man, we could speak of Economic Man and merely point out that nearly everyone has some lust for gain. In using the term we would also be acknowledging a great debt to the thinkers—especially the Marxists—who have shown how economic motivation impinges on almost every activity of society.

Biological Man is another good shorthand symbol. It helps to shield us from the illusion that we are disembodied spirits; it reminds us that we are also eating, drinking, and breeding animals. Environmental Man drives home the fact that a child brought up among racketeers is likely (though not certain) to become a racketeer, and that therefore society should endeavor to create an environment which will not expose children to excessively strong temptations. The wildest symbol of all—Psychoanalytic Man—is the most valuable. It reminds us of how little we still know about the murky depths of human nature, and how superficial is the rationalist delusion that all human difficulties can be solved like problems in trigonometry. Thanks to Freud and others, we can never return to the false simplicity of 18th-century thought, and that is a permanent gain for truth.

GALLERY OF MYTHS

But once we admit that we are dealing with myths, there is nothing sacred about the number four. No human being exists who is completely Economic Man, completely Biological Man, or completely a combination of the four. We need to enrich our mythology. We must make room for the Man of Pride, who lives to be admired; and the Man of Power, who scorns money as such and lives only in order to dominate. There is also Patriotic Man, who—rightly or wrongly—puts his nation ahead of himself. We must reserve a niche for Esthetic Man, and, strange as it sounds, we need also to reckon with Ethical Man, whose life is ruled by a sense of right and wrong that often runs counter to the shrewd teachings of his parents. And these additions are only the most obvious ones; a whole generation of myth-makers would have to labor at the creation of an adequate gallery of myths.

Last—and most important—we should have to include X-Man, to suggest the unknown quantity in every man—the unpredictable corner of his being which laughs at all conditioning influences. Here Free Will sits enthroned and makes decisions.

All this is an excursion into utopian

musing. I see no clear signs that either the masses or the classes in America are ready to examine their unrecognized mythology with the same candid scrutiny they direct against the folklore of children and country bumpkins. The schools and colleges, swarming with record rollments, are laboring dutifully to graduate a record crop of young men and women who are incapable of identifying a myth when they see one. And newer, abundantly foot-noted myths mean us more harm than all the old fairies and ghosts of the Dark Ages.

ONE GREAT MYTH

It may seem that I have fantastically exaggerated the practical importance of the national faith in the four myths. "After all, it isn't what a man believes but what he does, that matters." But what a man does is the result of what he believes. Hitler's crusade against civilization was the practical expression of the philosophy expounded in *Mein Kampf*; the Communist Revolution in Russia was preceded by *The Communist Manifesto*. The pen is mightier than the sword because the soldier executes what the philosopher proposes.

The importance of the modern mythology is that all four myths are subdivisions of the one supreme myth: Irresponsible Man. And a devout faith in the latter strips the believers of the three attributes that separate them from the beasts of the field.

EXIT FREE WILL

The first attribute to go is free will. Each of us, according to the mythology that isn't-called-a-mythology, is a willing machine. We respond now to greed, now to biological urges, now to environmental conditioning, now to the insistent promptings of the subconscious. In any case do we have any say in the matter? Unseeing forces pull the levers, and we obey like well-constructed mechanisms. We are not even permitted the consolation of believing that the puller of levers is an almighty deity, intent on showing forth His majesty.

Doomed to do this or that by senseless forces, we can neither curse nor glorify the agents of our destiny. They are impersonal; they do not understand the English language nor any language. One does not erect altars to economic determinism, invoke it in prayer, or stick pins in wax images of it.

The destruction of faith in free will entails an ironic paradox. The doctrine of predestination, long loathed by advanced thinkers as a hideous Calvinistic abomination, has reappeared, clothed in the latest fashions, and now dominates the thought of the age more tyrannically than during Calvin's days at Geneva. The new predestination is acceptable to the sophisticated and enlightened because it is not called predestination. But to

in a straightjacket it is of small importance whether God or a blindfolded "force" draws the laces together.

EXIT MORALITY

Free will flies out the window, and morality departs with it. Words like "just," "unjust," "right," and "wrong" become mere words once the possibility of making decisions is ruled out. You deserve no credit for helping an old lady cross the intersection and no blame for managing her savings. Blind forces, you, made the decision in either case. The next step—a very easy and convincing one—is to say that what you are conditioned to do doesn't really matter anyhow. "It all depends on the way you look at it." Ideas of right and wrong do not drift down to us from God, nor do they frolic as absolutes in the never-never land of Platonic metaphysics. Like the sudden desire to scratch my nose, they are mechanical responses to forces that have never heard of the Ten Commandments.

Here we encounter another paradox. A new kind of hypocrisy has arisen. Instead of preaching good and practising it like the old-fashioned hypocrite, we frequently assert that there is no such thing as good or evil and then act as though every word we had spoken was true. The result is a split personality. It can be seen in teachers who have learned both behavioristic psychology and "social mindedness" in the schools of education. Armed with teaching certificates they go forth to inculcate one-world-mindedness and many other admirable attitudes in their students, and at the same time they devoutly believe because their professors have told them that everything anyone does is predetermined. Why the fine moral fervor? The belief in one-world-mindedness is a product of meaningless influences, then the views of *The Chicago Tribune* are as solid as those of *The New Republic*. The same split personality is found in reformers who have been exposed to modern enlightenment. In them, too, the right lobe of the brain never knows that the left lobe is thinking. One side of the brain is stuffed with the doctrines of the new predestination; the other is filing cases of plans for a brave new world—plans that could never have been conceived, and could not possibly be translated into community nurseries and group housing projects, unless somebody along the way had gained some inkling of the nature of a good society.

Viewed with a measure of detachment, the spectacle is amazing. Great numbers of men of good will are scampering about with blueprints for remaking the world, not convinced at the same time that nobody has the free will needed in order to draw up plans that mean anything, or a certain length of time the left lobe and the right lobe can be kept from

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quiets them, and dignifies the Christian position at the same time. Let us make an assertion. Many of you have never had ashes imposed on you on Ash Wednesday. We say flatly, that if you who have never accepted this act of solemn meditation and recollection, will come and submit yourselves to it, you'll have one of the most profound spiritual experiences of your lives.

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communicating with each other, but eventually they will compare notes. Day of reckoning is coming for the man of good will. They cannot forever have it both ways. Either their belief in predestination is true (in which case, it is meaningless to hurl billingsgate against people who have been "conditioned" to oppose their reforms) or they will have to find a set of beliefs that will make their apparent exercise of free will a moral sensibility intellectually respectable.

The split personality can be healed in one of two ways. The most obvious is to accept the new predestination—devoutly that it becomes true. There are great advantages to this solution. It offers as its reward the all-inclusive alibi: "Don't blame me, don't blame anybody; forces beyond my control did it."

The increase in the divorce rate is the most striking example of healing the split personality by practising what one preaches. The ratio of divorces to marriages is edging close to 1:3, according to the latest communiqués. Popular opinion has gradually altered so that it seems reasonable for a wife to divorce her husband because he reads the evening paper at the dinner table, and for a husband to divorce his wife because she holds pi in her mouth. After all, if they did not yield to impulse and go to Reno, they might develop serious neuroses; one mustn't resist the imperious forces of destiny. The same frame of mind could be applied to every human situation. The split personality is then healed: the new predestination becomes true—by a far, well act of free will. Men can turn themselves into machines if they try hard enough.

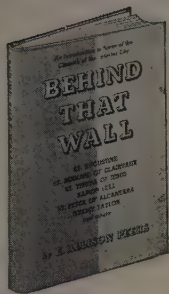
EXIT REASON

The other way of healing the split shall bypass for the moment. I have never yet spoken of the third consequence of the modern mythology. That is the lack of any sensible basis for a belief in reason.

If my ideas are all conditioned by forces that do not think, it seems logical to conclude that I cannot think. All ideas are accidental; one is as good as another. This simple deduction is recognized and exploited when expediency suggests it. In political arguments men shout at each other, "You believe in the Republican Party because you never had to work with your hands," or "You're a Democrat because you grew up in Alabama." Once a man's opinions can be shown to be those we should expect from someone with his background or experiences, we tranquilly assume that we have answered them.

The one citadel of reason (apart from religion) is the laboratory. There the scientist performs his experiments with as sturdy a faith in his own reasoning powers as Aristotle or Aquinas boasted.

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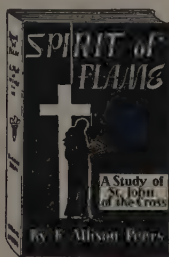
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It may be another twenty or thirty years before the citadel of science is stormed. Once the walls are breached, I can imagine the physics student saying to his professor, "I am quite willing to tolerate your ideas about gravitation, but surely you would not insist that I share them? Our backgrounds have been quite different. You have been conditioned by an early study of the works of Newton, and he in turn was doubtless conditioned by the absolutist theories of his age to believe that because one apple chanced to fall to the ground, all apples had to fall." And if the professor should mumble ancient phrases about experimental verification and the scientific method, the student would reasonably reply, "Who am I to trust the evidence of my eyes? Perhaps I think I see one apple, or many apples, fall to the ground, but everything my eyes behold must be interpreted by my brain, and my brain cannot think. It may be that the apples are really going up in the air, and I, like Newton, am conditioned by subtle childhood associations to prefer to believe that things come down rather than go up."

But this is getting ahead of current history. We still live in a messy, inconsistent period, with free will and its fellow-travelers, morality and reason, pretty much banished from theorizings about human nature, though practiced secretly in the laboratories. And all the while, the metaphysics of our unrecognized mythology exerts a steady tug, urging us to heal the split personality by practicing what we preach.

The split must be healed, for sanity's sake. I have spoken of one cure: to become walking machines. The other cure is the reverse: to find good reasons for believing in free will, morality, and reason. I am afraid the cure will be a painful one, for it involves turning the hands on the clock back and rediscovering the ancient Judaeo-Christian doctrine that man is created in God's image.

Once that belief is accepted, the split is healed. Whatever other attributes God may have, He certainly possesses free will, an awareness of right and wrong, and the ability to think. If we are small scale (and admittedly imperfect) reflections of God, we have at least a fighting chance of making decisions, judging between the better and the worse course of action, and using our brains to some good end. The problem, then — like all problems — is a religious one. The new mythology is the religion of the most influential thinkers of the twentieth century. Only a better (*i.e.*, a truer) religion can make it possible for the thinkers of the twenty-first century to continue their brave social planning and scientific advances.

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Mysticism

(Continued from page 13)

world, as in pantheism. But the inexperienced may confuse the mystic vision with pantheism just as one who, confronted for the first time with a mirror might confuse it with the object it reflects. The distinction of God from the universe does not "stand out like a thumb," because, in that He is love, He is self-effacing, and in that He is perfect, He has no need to insist upon "being distinguished."

The danger of mysticism is simply that the immature mind will distort it as it will distort anything else. Perhaps the essence of maturity is to be able to distinguish the more important from the less important, without considering the less important unimportant. Thus if mystic values the eternal more than the temporal and historical, the infinite more than the finite, the spiritual more than the material, the absolute more than the relative, he must not be held to despair what he values less. But such immaturity is always evident in those who argue that only eternal and absolute values are real values. Without intending it they make themselves Manichees, reject the importance of relative and finite things. To attack the mystic for insisting upon the relativity of finite distinctions is to attack relativity itself, and thus the whole finite order of being.

ANGLICAN MYSTICISM

The compatibility of mysticism with finite values is perhaps nowhere more evident than in the Anglican tradition, always strongly incarnational and never given to such extremes of "spiritualism" that it could say with St. John of the Cross, "Creatures are but the crum which fall from God's table, and on the dogs will stoop to pick them up." A splendid example of such incarnation in mysticism is Thomas Traherne (1636-1674) whose *Centuries of Meditations* have recently been republished in London. For Traherne the vision of God is not a light which, once beheld, leaves the eyes blind to all else, but, on the

Books on Anglican Mysticism Quoted in this Article

SELECTED MYSTICAL WRITINGS OF WILLIAM LAW. By Stephen Hobhouse. New York: Harper's. \$5.

CENTURIES OF MEDITATIONS. By Thomas Traherne. London: P. J. & A. E. Dobell, 77 Charing Cross Rd., W. C. 2. \$3.

THE LETTERS OF EVELYN UNDERHILL. Ed. by Charles Williams. New York: Longmans, Green & Co. \$3.50.

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contrary, a light which transforms earth into heaven, where "all transient things are permanent in God." The by-product of mystical vision is the true enjoyment of the world.

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, . . . you never enjoy the world.

Something of the same insight is in the Cambridge Platonist John Smith (1618-1652), a mystic who shares with William Law the distinction of being one of the greatest masters of English prose. In his sermon on "The True Way of Attaining to Divine Knowledge" a few lines, based on St. Paul, sum up the perfect compatibility of the "negative way" of mysticism and the complete affirmation of the finite world. The good man makes a complete surrender of him self to God —

triumphing nothing more than in his own nothingness, and in the allness of the Divinity. But, indeed, this his being nothing is the only way to be all things; this his having nothing is the truest way of possessing all things. . . . A soul confined within the private and narrow cell of its own particular being . . . deprives itself of all that almighty and essential glory and goodness which shines round about it, which spreads itself throughout the whole universe.

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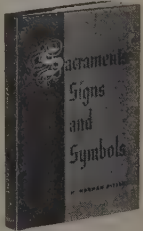
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The above quotations from mystical writers of the Anglican tradition have been given to suggest that a study of their work should entirely dispel a notion that the interior knowledge of union with God involves a life withdrawn from the world, passively contemplating the void of a blank mind or a haze of nebulous thoughts. Beyond this, the Anglican mind still carries so much of that mistrust of "enthusiasm" (originally meaning "God-within-ness") characteristic of the English Church in the 18th century. Unquestionably, a proper antidote for this kind of "studiousness" is William Law (1686-1761) whose best work is not the well-known *Serious Call* but his later interpretation of the doctrine of Jacob Boehme, now collected by Stephen Hobhouse in *Mystical Writings of William Law*. In criticism of the Anglicanism of his time would, regrettably, be just as appropriate in regard to much contemporary Episcopalianism—

so destitute of that faith in Him who alone can change, rectify, and redeem our souls, . . . starving in the coldness and deadness of a formal, historical, hearsay religion

If the Anglican Communion intends to hold a central position about which Christendom can at last unite, that center must not be the mediocrity of compromise. It must be the essential center and fountain of all religion—union with God, the center of the universe sometimes called "mystical" union.



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Background for Teachers

(Continued from page 14)

purpose, which, in the case of *Ruth*, we certainly do not possess.

Then it appears that whoever wrote the section on David does not share the admiration of most of us for the great king. He censures very harshly what he considers David's "foolish indulgence" of his children and his "failure as a father." There is a real lack of insight here to the rich humanity of David. And it grates this reader at least to hear David's sorrow for the dead Absalom dismissed as "sentimental lamentations over the death of a contemptible son." By this canon, our Lord's tears over Jerusalem were sentimental lamentations over the doom of a contemptible city. Solomon's wisdom is dismissed as "superficial cleverness." It has been over-rated, no doubt; but what of his prayer for an understanding heart?

In the discussion of the Resurrection (p. 147) there occurs one of the remarkably few lapses of the pen in the book. I doubt that the writer means what he says: "It was in that faith that He died and it was by the power of that faith that He rose from the dead." I hope the average reader will not notice this suggestion that it was by the power of His faith rather than by the power of God that Christ rose.

The ultra-legalism of *James* is glossed over in the discussion of that Epistle. I think that the reversion to the ideal of the Law that is embodied in *James* is a pretty obvious fact and that Christian readers should be warned of it.

So much for the particular faults at particular points. Of course, the criticisms above represent only this reviewer's private opinions. I might as well add one more. I miss in this book, as in most other Christian introductions to the Bible, any discussion of priesthood and sacrifice under the Old Covenant as a part of the Preparation of the Gospel. The author of *Hebrews*, and most of the great Fathers, saw that Christ is the Meaning and the End of the old sacrificial cultus. Is there nothing in this insight which is of interest or value to the modern Church? There are certain other questions that might well have been faced, such as these: How is the



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The bibliography is arranged and classified neatly. But in such a listing of books it should be indicated whether or not a book is now in print. This is not done. I note a few omissions which I regret, though of course it is the author's privilege and duty to judge of the worthiness of books for a bibliography. Bishop Wilson's *Outlines* is not mentioned. Through the years these books retain their steady popularity with the laity. Among the modern studies of the life of Jesus, A. T. Olmstead's *Jesus in the Light of History* (Scribners) certainly ought to be listed, since it is a practically unique approach to the life and times of our Lord from the point of view of the Orientalist. One of the very finest recent studies of the Old Testament, W. A. L. Elmslie's *How Came our Faith* (Scribners) should be added to the list of works on Old Testament religion. Selwyn's *The First Epistle to Peter* is attributed to Morehouse-Gorham and then is called "the most recent addition to the Macmillan series." It is a Macmillan book. Wire-crossing of this kind can be mischievous to the reader who is using the bibliography.

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Lest the reader should get the impression from the above paragraphs that I regard the book as more notable for its demerits than for its merits, I would remind him that practically every fault I have noted, if it is a fault, is a minor one of mere detail. The authors have done so thoroughly splendid a job that it is a real challenge to the critic to find vulnerable points. Judged in the light of its purpose, this is a solid piece of work, and if not perfect it will match Ivory's proverbial 99.44% purity. It is indeed an auspicious beginning of an educational project which, if successful, will be fruitful of rich results.

What especially rejoices my heart as a Churchman is that this positive, clear-cut book is *official*: it comes out of 281. Now that we have this kind of thing, we must back it up by using it. This book and, we may dare to trust, its successors, are being intelligently and forthrightly and devotedly written. The least that the Church at large can do is to receive them and use them in the same spirit. To Drs. Heuss, Dentan, and all who are helping them, our thanks and our blessings.

EDUCATIONAL

SEMINARIES

Dr. Hardy, Paddock Lecturer

The Rev. Edward R. Hardy, STM, Ph.D., Professor of Church History, Berkeley Divinity School, is Paddock Lecturer at the General Theological Seminary for 1949-50.

The lectures are being given at 4 PM in Seabury Hall under the general title, "The Patriarchate of Alexandria A Study in National Christianity."

The complete schedule is as follows:

February 6th, "Alexandria and Egypt, the Age of the Martyrs"; February 7th, "The Two Worlds of Athanasius"; February 10th, "The Pharaohs of the Church Theophilus to Dioscorus"; February 11th, "Hardening into Schism"; February 12th, "Last Sight of Ancient Egypt"; February 17th, "From Pharos to Pharillon to port."

Dean Brown Installed

The Very Rev. Francis Craig Brown was formally installed dean of the School of Theology at the University of the South in Seawane on the Feast of the Conversion of St. Paul. Dr. Boylston Green, vice-chancellor of traditional Latin ceremony. The Very Rev. George B. Myers, D.D., senior professor of the seminary, was presiding and Bishop Penick of North Carolina preached the sermon.

Immediately after the ceremony, Dean and Mrs. Brown entertained the guests at a reception in the deanery.

Dean Brown was elected late spring [L. C., June 12th] to succeed Bishop Gibson, recently consecrated Suffragan of Virginia, and assumed his duties at the beginning of the fall term.

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ALBANY

OP Buys Bishop's Home

The former residence of Bishop Olden, retired, of Albany, recently bought by Albany County Republican chairman William H. Wertime, Jr., will soon be the Republican State committee headquarters.

New York State GOP chairman William L. Pfeiffer said that the Republican political workers would occupy the second floor of the building, as leased to the committee by Mr. Wertime.

A spokesman for the Republican committee, who declined to permit the use of his name said that it was most appropriate that the GOP move into a bishop's home as "we are entering a new year which is thought to be conservative but which has always surprised people by its liberal views, so perhaps this will carry over to our party."

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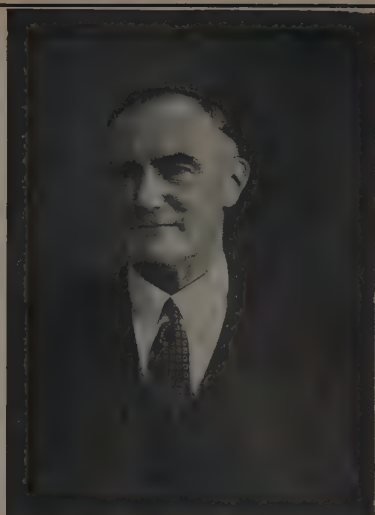
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BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

Presiding Bishop's Lenten Book

THE ATONING LIFE. By Henry Sylvester Nash. New York: Harpers, 1950. \$1.

This is the Presiding Bishop's Book for Lent, 1950. Several months ago, when the publishers were generously distributing mimeographed copies for advance comments, one came my way and I read it with mild interest, and dutifully mailed back a report couched in moderately favorable terms.

By coincidence a review copy of the same book later reached me from THE LIVING CHURCH, and I reread it with much closer attention. The first thing I noticed was that almost every paragraph seemed unfamiliar. Somehow nothing had remained in my mind from the first reading. My second impression was that the style of the book — faintly redolent of the old-fashioned pulpit, and inclined toward purple and pseudo-poetic prose — was even more distasteful than it struck me on a first reading. Such writing as "His soul trembles in the presence of the Almighty. The infinitude of the divine being so overpowers him that his mind almost swoons. The beauty of God fills him with ecstasy and awe" is lulling to the senses and the intellect; I could quote far worse passages.

PELAGIUS VS. AUGUSTINE

But what of the book as a whole? It was originally published around 1907, a few years before the death of Dr. Nash. The main theme is simple enough: the heart of Christianity is the doctrine of the Kingdom of God, and the latter may be defined as the culmination of neighborliness. The Kingdom is a possibility capable of being realized within human history, and the duty of the Christian is to unite his will with God's in advancing the Kingdom.

Closely associated with this theory of the Kingdom of God is the treatment of the Atonement — "the price paid by God and man for the right to forgive." Indeed, I should say that the most interesting part of the book is that bearing on forgiveness, and the essential role it plays in the fulfillment of the moral law.

Short as the book is, it could be compressed into a long essay; the repetitions are tedious and tend to obscure the main points, which I hope I have summarized without too much distortion. It is obviously a work written during that golden and very abnormal period between the end of the Napoleonic Wars and

the beginning of the World Wars. The glow of the early "social gospel" was its pages, and the dark shadow of Original Sin is never once mentioned. The book is pre-World War, pre-Niebuhr and displays more spiritual kinship with Pelagius than with Augustine.

One also is driven to feel that Dr. Nash, in his avowed effort to pull the Kingdom of Heaven out of the sky and plant it on solid earth, has succeeded too well; Heaven itself, and the whole supernatural aspect of Christianity, comes very pale indeed. The general philosophy of history seems inevitable progress, with a Christian coloring; a hint of real Christian eschatology appears in these pages; Christ does not need to come again, for Christians — filled with the will of God — will take care of things by themselves.

C +

I have probably exaggerated the Pelagianism of the book, but there is no doubt about an easy optimism about human perfectibility and social progress implicit throughout. However, my most serious criticism of the book concerns its suitability as the Lenten choice. What good is it supposed to do in the hands of the average reader? It will add little to his understanding of theology, except possibly in regard to the Atonement. It is not intended to teach the technique of the devotional life. Presumably it meant as a stirring call to action: Christians to be up and doing and trying to create a Christian society. If the latter purpose is the main one, the book is an unfortunate choice, for it neglects beyond the vaguest generalities. The Christian, wading through its flowery exhortations, comes out with a hazy impression that he ought to start building a society of love and justice — but he is given the slightest hint where to begin.

All in all, one cannot say too terrible much against the book, and one can perhaps a little less for it. In the jargon of college instructors, I should rate about C plus for its purpose as the Lenten book.

CHAD WALSH

Lenten Reading

CHRIST'S VICTORY AND OURS. By Frederick C. Grant. New York: Macmillan, 1950. Pp. 85. \$2.

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The book will be useful to priest and layman alike. It may be used for a basis for the Three Hours Service, or it may lead to good advantage during Lent. The meditations end with a strong chapter on Easter. Through our living, victorious Lord, we too, may trust in God's goodness. It is a message of courage for all the Christian year.

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DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"

Carroll Fenton, Priest

The Rev. Carroll H. Fenton died December 30th at Canton, N. Y.

Fr. Fenton was born at Morley, N. Y., 1886. After graduating from Canton High School, he entered St. Lawrence University, from which he was graduated *summa cum laude*, 1908. Three years later he was graduated from the General Theological Seminary.

After a parochial ministry, part of which he served as incumbent of Grace Church, Canton, Trinity, Morley, and St. Paul's, Waddington, he taught mathematics and Latin at Waddington High School and served as welfare officer of the town of Waddington.

At the time of his death Fr. Fenton was clerk of the Waddington board of education. He never married.

Burial services were conducted at St. Paul's Church, Waddington, by Bishop Barry of Albany, assisted by the Rev. J. L. Roberts, rector of Grace Church, Canton.

Adelaide Rogers Walker

Mrs. Barbour Walker, dean of William Smith College, Geneva, N. Y., from 1919 to 1929, died of a heart attack in New York City on January 19th. Her age was 83.

The former Adelaide Rogers, Mrs. Walker was born in Savannah, Ga., a daughter of Col. Samuel St. George Rogers and of Mrs. Josephine Amanda Baynard Rogers. At 16 she was married to James Philip Barbour Walker, a lawyer. He died nine years later. Shortly after her husband's death Mrs. Walker enrolled in Maryland College for Women and in 1898 received her B.A. degree. Later she received a B.S. and an M.A. from Teachers College, Columbia University.

Mrs. Walker had held important posts in Episcopal educational institutions, including the College of the Sisters of Bethany, Topeka, Kans., of which she was principal in 1900-1903; the National Cathedral School for Girls, Washington, of which she was principal from 1906-1913; and a school in the Philippines which she founded in 1913 and headed until 1917.

While in the Philippines Mrs. Walker met Dr. Murray Bartlett, first president of the University of the Philippines and when Dr. Bartlett became president of Hobart College for men and William Smith College for women, in Geneva, N. Y., he brought Mrs. Walker from the Philippines to become dean of the women's college, which was founded in 1908.

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CHANGES



ORDINATION IN SIGN LANGUAGE: Dr. Edwin W. Nies (kneeling), a dentist, is ordained to the priesthood by Bishop Donegan, Coadjutor of New York. The Rev. James R. Fortune interprets by means of dactylography for Dr. Nies, who lost his hearing in early childhood. Dr. Nies, ordained to the diaconate in June, 1949, is vicar of St. Ann's Church for the Deaf. The ordination took place at St. Mark's Church-in-the-Bouwerie, which is the edifice used for worship by St. Ann's parishioners.

CLASSIFIED

BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book Co., Dept. LC, Grand Rapids 6, Mich.

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CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LECTURE

THE REV. JAMES A. PIKE addresses St. Ursula's Guild ("Professional Woman Faces Secularism," St. Ignatius', West End Avenue and 87th, New York, following Evensong at eight, Friday, January 17. Non-members welcome.

NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

Appointments Accepted

The Rev. Paul K. Abel, formerly priest in charge of St. Peter's Church, Waterford, and St. Matthew's Church, Union City, Pa., is now rector of St. Peter's Church, Sycamore, Ill. Address: 222 Somonauk St.

The Rev. Elwood C. Boggess, formerly rector of All Saints' Church, Orange, N. J., will become vicar of St. Mark's Church, Mendham, N. J., on March 1st. Address: St. Mark's Vicarage, E. Main St.

The Rev. William E. Brown, formerly priest in charge of St. Paul's Church, Pipestone, and St. John's, Lake Benton, Minn., is now vicar of the Church of the Good Shepherd, Rangeley, Me., and the new mission at Farmington. Address: The Rectory, Rangeley, Me.

The Rev. Paul J. Davis, formerly vicar of St. Paul's Church, Creston, Ia., is now vicar of Trinity Church, Emmetsburg, Ia., and St. Thomas' Church, Algona. Address: 2306 W. Main, Emmetsburg, Ia.

The Rev. W. H. Hanckel, formerly associate rector of the Church of St. James the Less, Scarsdale, N. Y., will become rector of Christ Church, Winchester, Va., on February 15th. Address: 134 W. Boscawen St.

The Rev. Paul Hawkins, Jr., who recently completed seminary training at Seabury-Western Theological Seminary, is now deacon assistant at St. James' Church, Chicago. Address: 102 E. Chestnut St., Chicago 11.

The Ven. Charles W. MacLean, formerly rector of Grace Church, Riverhead, L. I., N. Y., is now archdeacon for diocesan administration of the diocese of Long Island. Address: 170 Remsen St., Brooklyn 2.

The Rev. Frank W. Robert, formerly curate of St. Francis' Church, San Francisco, is now director of Randall House and priest in charge of St. Timothy's Church, Chicago. Address: 620 N. Central Park Ave., Chicago 24.

The Rev. Dr. Claude Sauerbrei, formerly chap-

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FINEST IRISH LINENS at new low prices, including Birdseye, also Nylon, Cassock Cloth, all embroidery supplies & Vestment Patterns. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

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POSITIONS OFFERED

IMMEDIATE CORRESPONDENCE invited with organist-choirmaster, thoroughly familiar with Church music, in parish New Orleans area. Salary \$1500.00 for Church, with an additional \$2500.00 to teach music in Parish School. Reply Box M-376, The Living Church, Milwaukee 3, Wis.

ORGANIST-DIRECTOR, experienced, Catholic parish Southern California, 2 choirs, stipend \$65. Prefer man who can also hold sexton-caretaker position half day basis, combined salary \$140. Reply Box P-372, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, 43, ex-Army chaplain with several years experience in large New York City Parish, seeks position as assistant in Eastern City. Highly recommended. Moderate Churchman. Available about April 1st. Reply Box H-378, The Living Church, Milwaukee 3, Wis.

EXPERIENCED CHURCHWOMAN trained in administration desires connection as Matron in Home for Aged. Highest Church references. Salary open. Reply Box L-375, The Living Church, Milwaukee 3, Wis.

WOMAN of wide experience, qualified to be a companion or chaperon of young people, is willing to undertake the responsibility of household management in a refined home for July and August. References exchanged. Reply Box M-373, The Living Church, Milwaukee 3, Wis.

CANTERBURY ALUMNUS wants to work for the Church in promotion, publicity, publications, religious education. Public relations graduate work completed at Boston University. Sound Churchman, married. Reply Box N-377, The Living Church, Milwaukee 3, Wis.

RECTOR of medium sized parish desires to make a change. Able preacher. Correspondence invited with Bishops and Vestries. Reply Box J-371, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Organist and Choir-master offering adequate salary for high musical standards. Anglican, Veteran, age 30, 10 years experience, excellent references, Mus. B., Mus. M., F.T.C.L. Reply Box R-379, The Living Church, Milwaukee 3, Wis.

QUALIFIED HOUSEMOTHER, ardent church-member, desires position. Matron in Living Church School, references. Reply Box R-374, The Living Church, Milwaukee 3, Wis.

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lain of St. John's School, Salina, Kans., is now rector of Grace Church, Ottawa, Kans. Address: 315 W. Fifth St.

The Rev. Albert Sayers, formerly locum tenens at All Saints' Church, Anchorage, Alaska, is now priest in charge of St. Mark's Mission, Nenana, Alaska.

The Rev. O'Ferrall Thompson, formerly rector of St. Paul's Church, Summerville, S. C., is now rector of the Church of the Mediator, Allentown, Pa. Address: 219 N. Seventeenth St.

The Rev. Clarence V. Westapher, formerly vicar of St. Mark's Mission, Irving, Tex., is now rector of St. Luke's Church, Dallas. Address: 10600 Preston Rd.

Changes of Address

The Rev. Charles L. Condor, who is in charge of St. Christopher's Chapel Trailers and is vicar of St. John's Church in the Coacella Valley at

Indis, Calif., formerly addressed at P. O. Box 387, Coacella, Calif., should now be addressed at Box 35, Thermal, Calif.

The new address of the commission on Christian social relations of the diocese of New York is Diocesan House, 1047 Amsterdam Ave., New York 25, N. Y. Telephone: Monument 2-3100.

The Rev. Warren R. Fenn, who has been on leave of absence from the district of Alaska, has returned to his work as rector of All Saints' Church, Anchorage, Alaska, and should no longer be addressed at Naugatuck, Conn.

The Rev. H. Christopher Nichols, rector of St. Mark's Church, Pleasantville, N. J., formerly addressed at Washington Ave., should now be addressed at 119 Franklin Ave.

Chaplain (Captain) Frederick H. Wielage, formerly addressed at HQ 13th Engr Bn, APO 7, Unit 1, c/o PM, San Francisco, should now be addressed at 161st Station Hosp, APO 1006, c/o PM, San Francisco.

Living Church Annual Corrections

The Rev. Stanley Guille, who formerly served the Church of England in Canada, is now canonically connected with the district of Wyoming, is serving St. John's Church, Powell.

Miss Elizabeth G. Haines should be listed page 120 as treasurer of the Daughters of the King. Address: c/o The Davenport Bank & Trust Co., Davenport, Iowa.

The Rev. M. B. Hitchcock, who is serving Mark's Church, Casper, Wyo., is chairman of a council of advice of the district of Wyoming, the Very Rev. O. G. Jackson. Dean Jackson also canonically connected with the district of Wyoming, rather than the diocese of Michigan, listed on pages 248 and 454.

The Rev. Charles Townsend, D.D., retired priest of the diocese of Rhode Island, should be addressed at Bay View Drive, Jamestown, R. I., his permanent address. He should not be addressed Morris Plains, N. J.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr., c
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30-5:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lottimore
Sun 8 HC, 9:15 & 11 Ch Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(Requiem) 7:30 ex 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9, 11 & daily

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
Rev. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursdays & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues — Thurs
12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Der-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

NEW YORK CITY (Cont.)

ST. IGNATIUS' 87th St. & West End Ave.,
Block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat
7:30-8:30

INTERCESSION CHAPEL Rev. Joseph S. Minnis, I
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily H
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, I
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 1
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.I.
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC; De
8:30 HC; Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, I
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, I
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, 9 Family Eu & Commu-
Breakfast, 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading
Rev. Francis Campbell Gray
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30
Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Rev. William H. Dunphy, Ph.D., r; Rev. Philip
Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Su
Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: M
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs &
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C:
12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut A
Rev. William W. Lumpkin, r; Rev. Nicholas Pe-
vich; Rev. Richard J. Hardman.
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30
10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Str
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane
Sun 8, 11 HC; Weekdays, 7:15 HC. (Wed 9)
Confessions Sat 5-6, 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail